

The Boke of

common praier, and administracion of the Sacramentes, and other Rites and Ceremonies in the Churche of Englande.

MAIESTAT

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The Preface.



There was neuer any thyng by the witte of man so well deuised, or so sure established, whiche (in continuaunce of time) hath not been corrupted: as (emong other thynges) it maie plainly appere by the Common prayers in the churche, commonly called diuine seruice, the firste originall and ground wherof, if a man would serche out by the auncient fathers, he shall finde that thesame was not ordeined but of a good purpose, and for a greate aduauncement of godlines. For thei so ordered the matter, that all the whole Bible (or the gretest part therof) should be red ouer ones in the yere, entendyng therby: that the clergie, and specially suche as were ministers of the congregacion, should (by often readyng and meditacion of Gods worde) be stirred vp to godlines themselues, and be more able also to exhort other by wholsome doctrine, and to confute them that were aduersaries to the truth. And further, that the people (by daiely hearyng of holy scripture red in the Churche) should continually profite more and more in the knowelege of God, and be the more inflamed with the loue of his true religiō. But these many yeres passed, this godly and decent order of the auncient fathers, hath been so altered, broken, and neglected, by plantyng in vncertain Stories, Legendes, Respondes, Uerses, vain Repeticions, Commemoracions, and Sinodalles, that commonly when any boke of the Bible was begon, before thre or foure Chapiters wer redde out, all the rest were vnredde. And in this sort the boke of Esaie was begon in Aduent, and the boke of Genesis in Septuagesima: but thei were onely begon, and neuer red through. After a like sorte were other bokes of holy scripture vsed. And more ouer, where as sainct Paule would haue suche language spoken to the people in the churche, as thei might vnderstande, and haue profite by hearyng thesame, the seruice in this churche of Englande (these many yeres) hath been redde in Latin to the people whiche thei vnderstoode not, so that thei haue heard with their eares onely, and their hartes, spirite, and mynd, haue not been edified therby. And furthermore, notwithstandyng that thauncient fathers, haue deuided the Psalmes into seuen portions, whereof euery one was called a Nocturne, now of late tyme, a fewe of them haue been daily said (and ofte repeated) and the rest vtterly omitted. Moreouer, the nomber and hardnesse of the rules, called the Pie, and the manifolde chaungynges

of the ſeruice, was the cauſe, that to turne the boke onely, was ſo harde and intricate a matter, that many tymes there was moze buſineſſe to finde out what ſhould be redde, then to rede it when it was founde out.

Theſe inconueniences therefoze conſidered, here is ſet furthe ſuche an ozder, whereby theſame ſhalbe redzeſſed. And foz a redineſſe in this matter, here is dzawen out a kalender foz that purpoſe, whiche is plain and eaſie to be vnderſtanden, wherin (ſo muche as maie be) the readyng of holy ſcriptures is ſo ſet furthe, that all thynges ſhalbe doen in ozder, without bzeakyng one pece thereof from another. Foz this cauſe be cut of Anthemes, Reſpondes, Inuitatozies, and ſuche like thynges, as did bzeake the continuall courſe of the readyng of the ſcripture. Yet becauſe there is no remedy, but that of neceſſitie there muſt be ſome rules, therfoze certain rules are here ſet furthe, whiche as thei be fewe in nomber, ſo thei be plain and eaſie to be vnderſtanden. So that here you haue an ozder foz pzaier (as touchyng the readyng of holy ſcripture) muche agreable to the mynd and purpoſe of thold fathers, and a greate deale moze pzofitable and commodious, then that whiche of late was vſed. It is moze pzofitable, becauſe here are left out many thynges, whereof ſome be vntrue, ſome vncertain, ſome vain and ſuperſticious, and is ozdeined nothyng to be redde, but the verie pure wozde of God, the holy ſcriptures, oz that whiche is euidently grounded vpon theſame, & that in ſuche a language and ozder, as is moſte eaſie and plain foz the vnderſtãdyng bothe of the readers and hearers. It is alſo moze commodious, bothe foz the ſhoztneſſe thereof, and foz the plaineſſe of the ozder, and foz that the rules bee fewe and eaſie. Furthermoze, by this ozder, the Curates ſhall nede none other bookes foz their publique ſeruice, but this booke, and the Bible: by the meanes wherof, the people ſhall not be at ſo great charge foz bokes, as in tyme paſt thei haue been.

And where heretofoze there hath been greate diuerſitee, in ſaiyng, and ſingyng in churches within this realme, ſome folowyng Saliſbury vſe, ſome Herfozde vſe, ſome the vſe of Bangoz, ſome of Yozke, and ſome of Lincolne: now frõ hencefurthe all the whole realme, ſhall haue but one vſe. And if any would iudge this waie moze painfull, becauſe that all thynges muſte be redde vpon the booke, where as befoze by the reaſon of ſo often repeticion, thei could ſaie many thynges by harte, if thoſe men will weigh their labour with the pzofite and knowlege, whiche daily thei ſhall obtain by readyng vpon the boke, thei will not refuſe the pein, in conſideracion of the greate pzofite that ſhall enſue thereof.

And fozaſmuche as nothyng can almoſte be ſo plainly ſet furth, but doubtes maie riſe in the vſe and pzactiſyng of theſame: To appeaſe all ſuche diuerſitee (if any ariſe) and foz the reſolucion of all doubtes, concernyng the maner how to vnderſtand, do, and execute the thynges cõteined in this boke: the parties that ſo doubt, oz diuerſly take any thyng

ſhall

shall alwaie resort to the Bishoppe of the diocesse, who by his discrecion shall take order for the quietyng and appeasyng of thesame: so that thesame order be not contrary to any thyng conteined in this boke. And if the Bishoppe of the Diocesse be in any doubt, then maie he sende for the resolucion thereof vnto the Archebishoppe.

Though it bee appoyncted in the afore written Preface, that all thynges shalbe redde and song in the Churche, in the Englishe tongue, to the ende that the congregacion maie bee thereby edified, yet it is not meant, but when men saie Morning and Euenyng praier priuatly, thei maie saie thesame in any language that thei themselfes do vnderstande.

And all Priestes and Deacons, shalbe bound to saie daily, the Morning and Euenyng praier, either priuatly or openly, except thei be letted by preachyng, studiyng of diuinitie or by some other vrgent cause.

And the Curate that ministreth in euery Parishe Churche or Chapell, beyng at home, and not beyng otherwise reasonably letted, shall saie thesame in the Parishe Churche or or Chapell, where he ministereth, and shall toll a bell thereto, a conuenient tyme before he begin, that suche as be disposed maie come to heare Goddes worde, and to praie with hym.

MVSEVM BRITAN NICVM

Of Ceremonies,

why some bee abolished, and some retained.

OF suche ceremonies as be vsed in the churche, and haue had their beginnyng, by the institucion of man: Some at the first were of Godly entent and purpose deuised, and yet at lengthe, turned to vanitie and superstition: some entered into the Churche, by vndiscrete deuocion, and suche a zeale, as was without knowlege, and for because thei were winked at in the beginnyng, thei grue daily to more & more abuses, whiche not onely for their vnprofitablenes, but also because thei haue muche blynded the people, and obscured the glorie of God, are worthy to be cut awaie, and cleane reiected. Other there be, whiche although thei haue been deuised by manne: yet it is thought good, to reserue them still, as wel for a decent order in the churche (for the whiche thei wer first deuised) as because thei partein to edificacion: wherunto all thynges doen in the Churche (as the Apostle teacheth) ought to be referred. And although the kepyng, or omittyng of a Ceremonie (in it self considered) is but a small thyng: yet the wilfull and contempteous transgression, and breakyng of a common order, and discipline: is no small offence before God.

Let althynges be doen emong you (saieth S. Paule) in a semely and dewe order. The appoynctement of the whiche order, parteineth not to priuate men, therfore no man ought to take in hande, or presume to appoyncte or alter any publique or common order in Christes church, except he be lawfully called and aucthorised therunto.

And where as in this our tyme, the myndes of menne are so diuerse, that some thinke it a greate matter of conscience, to departe from a pece of the least of their Ceremonies (thei be so addicted to their old customes) and again on the other side, some be so newe fangled, that thei would innouate all thyng, and so do despise the old, that

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nothyng can like them, but that is new: it was thought expediēt, not so muche to haue respect, how to please and satisfie, either of these partes, as how to please God, and profite them bothe. And yet least any man should be offended (whom good reason might satisfie) here bee certain causes rendered, why some of the accustomed Ceremonies be put awaie, and some retained and kept still.

Some are put away, because the greate excesse & multitude of thē, hath so encreased in these latter daies, that the burthen of thiem was intollerable, whereof S. Augustine in his tyme cōplained, that thei were growen to suche a nomber, that the state of christian people, was in worse case (cōcernyng that matter) then wer the Jewes. And he counsailed that suche yoke and burthen, should be taken awaie, as tyme would serue quietly to do it.

But what would saincte Augustine haue saied, if he had seen the Ceremonies of late daies vsed emong vs: wherunto the multitude vsed in his tyme, was not to be compared. This our excessiue multitude of Ceremonies was so greate, and many of theim so darke: that thei did more confounde, and darken, then declare and set furthe Christes benefites vnto vs.

And besides this, Christes Gospell is not a Ceremoniall lawe (as muche of Moses lawe was) but it is a religion to serue God, not in bondage of the figure, or shadowe, but in the fredome of spirite, beyng content onely with those Ceremonies, whiche doo serue to a decent order, and godly Discipline, and suche as be apte to stirre vp the dull minde of manne, to the remembraunce of his duetie to God, by some notable and speciall signification wherby he might be edified.

Furthermore, the moste weightie cause of the abolishment of certain Ceremonies was, that thei wer so farre abused, partly by the supersticious blyndnes of the rude and vnlearned, and partly by the vnsaciable auarice of suche as sought more their awne lucre, then the glory of God: that the abuses could not well be taken awaie, the thyng remainyng stil. But now as cōcernyng those per-

 sones,

sones, whiche paraduenture will bee offended, for that some of the old Ceremonies are retained still: if thei consider that without some Ceremonies, it is not possible to kepe any order, or quiete Discipline in the Churche, thei shall easely perceiue iust cause, to refourme their iudgementes. And if thei thynke muche, that any of the olde dooe remain, and would rather haue all deuised a newe: then suche men grauntyng some Ceremonies conuenīēt to bee had, surely where the olde maie well be vsed, there thei cannot reasonably reproue thold, onely for their age without bewraiyng of their awn foly. For in such a case thei ought rather to haue reuerence vnto them, for their antiquitie, if thei will declare themselfes to be more studious of vnitie and concord, then of innouacions & newfanglenesse, whiche (alinuche as maie bee with the true settyng furthe of Christes Religion) is alwaies to be eschewed. Furthermore, suche shal haue no iust cause with the Ceremonies reserued, to be offended. For as those be taken awaie, whiche were moste abused, and did burthē mennes consciences, without any cause: so the other that remain, are retained for a Discipline and order, whiche (vpon iuste causes) maie bee altered and chaunged, and therefore are not to be estemed equall with Gods lawe. And moreouer, thei be neither darke nor doinbe Ceremonies, but are so set furthe, that euery manne maie vnderstande what thei dooe meane, and to what vse thei dooe serue. So that it is not like, that thei in tyme to come, should bee abused, as the other haue been. And in thes our doynges, wee condempne no other nacions, nor prescribe any thyng but to our awne people onely. For wee thynke it cōuenient, that euery countrey should vse suche ceremonies, as thei shall thinke best, to the settyng furth of Goddes honour, or glory, and to the reducyng of the people, to a moste perfect and Godly liuyng, without errour or Superstition. And that thei should put awaie other thynges, whiche from tyme to tyme, thei perceiue to bee moste abused, as in mennes ordinaunces, it often chaunceth diuersely, in diuerse countreis.

The Table and Kalendar

expressyng the order of the Psalmes and Lessons, to bee saied at the Morning and Euenyng prayer throughout the yere, excepte certain proper feastes, as the Rules folowyng, more plainly declare.

The order how the Psalter is appoynted to be redde.

THE Psalter shalbe redde through, ones euery monethe, and because that some Monethes, bee longer then some other be: It is thought good, to make them euen by this meanes.

To euery moneth, shalbe appoynted (as concernyng this purpose) iust. xxx. daies.

And because January and Marche hath one daie, aboue the saied nomber, and Februarye, whiche is placed betwene them bothe, hath onely. xxviii. daies Februarye shal borowe of either of the monethes (of January and Marche) one daie, and so the Psalter, whiche shalbe redde in Februarye, must begin the last daie of January, and ende the firste daie of Marche.

And where as Maie, July, August, October, and December, hath xxxi. daies a pece, it is ordered that the same Psalmes, shalbe redde the laste daie of the saied Monethes, whiche were redde the daie before, so that the Psalter maie beginne again the first daie of the next Monethe ensuyng.

Now to knowe what Psalmes shalbe redde euery daie, looke in the Kalender, the nomber that is appoynted for the Psalmes, and then finde the same nomber in this Table, and vpon that nomber shall youse, what Psalmes shalbe saied at Morning and Euenyng prayer.

And where the. C.xix. Psalme, is deuided into. xxii. porcions, and is ouerlong to be redde at one tyme: it is so ordered that at one tyme, shall not bee redde aboue foure or fiue of the saied porcions, as you shall perceiue to be noted in this Table folowyng.

And here is also to bee noted, that in this Table, and in all other partes of the seruice, where any Psalmes are appoynted, the nomber is expressed after the greate Englishe Bible, whiche frō the. ix. Psalme vnto the. C. xlviii. Psalme (folowyng the deuision of the Hebrues) doth vary in nombers from the common Latine translacion.

The Table for the or-

der of the Psalmes, to be saied at Morning and Euening praier.

	Morning praier.	Euening praier.
i	i. ii. iii. iiii. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
x	l. li. lii.	liii. liiii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxvi. lxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcvi. xcvii.	xcviii. xcix. C. Ci.
xx	C.ii. C.iii.	C.iiii.
xxi	C.v.	C.vi.
xxii	C.vii.	C.viii. C.ix.
xxiii	Cx. Cxi. C.xii. Cxiii.	C.xiiii. C.xv.
xxiiii	Cxvi. Cxvii. Cxviii.	C.xix. Inde.iiii.
xxv	Inde.v.	Inde. iiii.
xxvi	Inde. v.	Inde. iiii.
xxvii	cxx cxxi cxxii cxxiii cxxiiii.cxxv	cxxvi.cxxvii.cxxviii.cxxix.cxxx cxxxi
xxviii	cxxxii. cxxxiii. cxxxiiii. cxxxv.	Cxxxvi. Cxxxvii. Cxxxviii.
xxix	Cxxxix. Cxl. Cxli.	Cxlii. Cxliii.
xxx	Cxliiii. Cxlv. Cxlvi.	Cxlvii. Cxlviii. Cxlix. Cl.

The order how the

rest of holy scripture (beside the Psalter) is appoynted to be redde.

THE old Testament is appoynted for the first Lessons, at Mornyng and Euenyng prayer, and shalbe redde through, euery yere ones, except certain bokes and chapiters, whiche be lest edifiyng and might best be spared, and therefore be left vnredde.

The Newe Testament is appoynted for the seconde Lessons, at Mornyng and Euenyng prayer, and shalbe red ouer orderly euery yere thrise, beside the Epistles and Gospelles: excepte the Apocalips, out of the whiche there be onely certain Lessons appoynted, vpon diuerse proper feastes.

And to knowe what lessons shalbe redde euery daie: finde the daie of the monethe in the kalender folowyng: and there ye shall perceiue the kokes and chapiters, that shalbe redde for the Lessons, bothe at Mornyng and Euenyng prayer.

And here is to be noted, that whensoeuer there be any proper Psalmes and Lessons, appoynted for any feast, moueable, or vnmoueable: then the Psalmes and Lessons, appoynted in the Kalender, shalbee omitted for that tyme.

Ye muste note also, that the Collect, Epistle and Gospell, appoynted for the Sondaie, shall serue al the weke after, except there fall some feast, that hath his proper.

This is also to be noted, concernyng the Leape yeres, that the .xxv. daie of February, whiche in Leape yere, is compted for two daies, shall in those two daies, alter neither Psalme nor Lesson: but thesame Psalmes and Lessons, whiche bee saied the first daie, shall also serue for the seconde daie.

Also, whereseuer the beginnyng of any Lesson, Epistle, or Gospell is not expressed, there ye must begin, at the beginnyng of the chapiter.

And whersoeuer is not expressed, how farre shalbe redde, there shal you reade to the ende of the chapiter.

Proper Psalmes and

Lessons, for diuerse feastes and daies, at Mornyng and Euenyng prayer.

On Christemas daie, at mornyng prayer.	Psalme. xix. Psalme. xlv. Psalme. lxxxv.	The first Lesson. Esay. ix. The. ii. lesson. Luk. ii. vnto And vnto mẽ a good wil.
At Euenyng prayer.	Psalme. lxxxix. Psalme. C.x. Psal. C.xxxii.	The first lesson. Esay. vii. God spake ones again to Achas. &c. vnto the ende. The second lesson. Tit. iii. The kindnes and loue. &c (vnto) foolishe questions.
On saincte Stephens daie, at Mornyng prayer		The seconde lesson. Actes. vi. and. vii. Stephene full of faithe and power (vnto) And when fourtie yeres were. &c.
At Euenyng prayer.		The seconde Lesson. Actes. vii. And when fourtie yeres were expired, there appered vnto Moses. &c. (vnto) Stephen ful of the holy ghost.
On s. Jhō the Euāgelistes day at Mornyng prayer		The seconde Lesson. Apocalips the firste, the whole chapiter.
At Euenyng prayer.		The seconde Lesson. Apocalips. xxii.
On the Innocentes daie, at Mornyng prayer.		The first lesson. Jerem. xxxi. (vnto) Moreouer I heard Ephraim.
On the Circumcision daie, at Mornyng prayer		The first Lesson. Genesis. xvii. The seconde lesson. Roma. ii.
At Euenyng prayer.		The. i. lesson. Deut. x. And now Israel. &c. The seconde Lesson. Collos. ii.
On the Epipha-		The first Lesson. Esaie. lx.

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nie, at Moꝛnyng pꝛaier.	The ſeconde Leſſon. Luke.iii. And it foꝛtuned.&c.
At Euenyng pꝛaier.	The firſt Leſſon. Eſaie.xlix. The ſecond Leſſon. Jhon.ii. After this he went doune to Caphernaum.
On wedneſdaie befoꝛe Eaſter, at moꝛnyng pꝛaier.	The firſt Leſſon. Oꝛee.xiii.xiiii.
On Thurſdaie befoꝛe Eaſter, at Euenyng pꝛaier.	The firſt Leſſon. Daniel.ix.
At Euenyng pꝛaier.	The firſt Leſſon. Jeremie.xxxi.
On Goodfridaie at Moꝛnyng pꝛaier.	The firſt Leſſon. Geneſis.xxii.
At Euenyng pꝛaier.	The firſt Leſſon. Eſaie.liii.
On Eaſter euen, at Moꝛnyng pꝛaier.	The firſt Leſſon. zachary.ix.
On Eaſter daie, at Moꝛnyng pꝛaier.	Pſalme. ii. / Pſalme. lvii. / Palme. C.xi. } The firſt leſſon. Exodi.xii. The ſeconde leſſon. Ro.vi.
At Euenyng pꝛaier.	Pſalm. Cxiii. / Pſal. C.xiiii. / Pſal. C.xviii. } The ſecõd leſſon. Actes.ii.
On Mondaie in Eaſter wieke, at moꝛnyng pꝛaier.	The ſeconde Leſſon. Math.xxviii.
At Euenyng pꝛaier.	The ſeconde Leſſon. Actes.iii.
On Tuiſdaie in Eaſter wieke, at Moꝛnyng pꝛaier	The ſeconde Leſſon. Luke. xxiiii. (vnto) And beholde two of theim.

At Euenyng prayer.	The ſeconde Leſſon. i. Corin. xv.
On the Aſcencion daie, at Morning prayer.	Pſalme. viii. Pſalme. xv. Pſalme. xxi. } The. ii. leſſon. Jhon. xiiii.
At Euenyng prayer.	Pſalme. xxiiii. Pſalm. lxviii. Pſalme. Cviii. } The. ii. Leſſon. Ephe. iiii.
On whitſondaie at Morning prayer.	Pſalm. xlviii. Pſalme. lxvii. } The ſecond leſſon. Acte. x. then Peter opened his. &c
At Euenyng prayer.	Pſalme. C. iiii. Pſalm. C. xlv. } The. ii. leſſon. Actes. xix. It fortuned when Apollo went to Corinthū. &c. vnto After theſe thynges.
On Trinitee ſondaie, at Morning prayer.	The firſt leſſon. Geneſis. xviii. The ſecond Leſſon. Math. iii.
Conuerſion of ſaincte Paule, at morning prayer.	The ſecond Leſſon. Actes. xxii. vnto Thei heard hym.
At Euenyng prayer.	The ſeconde Leſſon. Actes. xxvi.
Sainct Barnabies day, at morning prayer.	The ſeconde Leſſon. Actes. xiiii.
At Euenyng prayer.	The ſeconde Leſſon. Actes. xv. vnto After certain daies.
Saincte Jhon baptiſtes daie, at morning prayer.	The firſt Leſſon. Malach. iii. The ſeconde Leſſon. Math. iii.
At Euenyng prayer.	The firſt Leſſon. Malach. iiii. The ſeconde leſſon. Math. xiiii. vnto when Jeſus heard.

Sainct Peters daie, at mo3nyng p3aier.	The ſecond Leſſon. Actes. iii.
At Euenyng p3aier.	The ſecond Leſſon. Actes. iiii.
All ſainctes daie at Mo3nyug p3aier.	The firſte leſſon. Sapience. iii. vnto Bleſſed is rather the barrain. The ſecond Leſſon. Hebr3e. xi. xii. Sainctes by faithe ſubdued, vnto If you endure chaſtiſyng.
At Euenyng p3aier.	The firſte Leſſon. Sapience. v. vnto His ieloſie alſo. The ſeconde Leſſon. Apocalips. xix. vnto And I ſawe an Angell ſtande.

An Almanack

for. xix. yeres.

The yere of our lorde.	The Golden nomber.	The epacte.	The Circle of the sonne.	Dominicall letter.	Easter daie.
M.D.lii.	xviii.	iiii.	xxi.	C. B	xvii.Aprill.
M.D.liii.	xv.	xv.	xxii.	A.	ii.Aprill.
M.D.liiii.	xvi.	xxvi.	xxiii.	G.	xxv.Marche.
M.D.lv.	xvii.	vii.	xxiiii.	F.	xiiii.Aprill.
M.D.lvi.	xviii.	xviii.	xxv.	E. D.	v.Aprill.
M.D.lvii.	xix.	xix.	xxvi.	C.	xviii.Aprill.
M.D.lviii.	i.	xi.	xxvii.	B.	x.Aprill.
M.D.lix.	ii.	xxii.	xxviii.	A.	xxvi.Marche.
M.D.lx.	iii.	iii.	i.	G. F.	xiiii.Aprill.
M.D.lxi.	iiii.	xiiii.	ii	E.	vi.Aprill.
M.D.lxii.	v.	xxv.	iii.	D.	xxii.Marche.
M.D.lxiii.	vi.	xxvi.	iiii.	C.	xi.Aprill.
M.D.l.uii.	vii.	xvii.	v.	B. A	iii.Aprill.
M.D.lxv.	viii.	xxviii.	vi.	G.	xxii.Aprill.
M.D.lxvi.	ix.	ix.	vii.	F.	vii.Aprill.
M.D.lxvii.	x.	xx.	viii.	E.	xxx.Marche.
M.D.lxviii.	xi.	i.	ix.	D. C	viii.Marche.
M.D.lxx.	xii.	xii.	x.	B.	x.Aprill.
M.D.lxx.	xiii.	xxii.	xi.	A.	xxvi.Marche.

¶ January hath .xxxi. daies.

			Mornyng prayer.		Euenyng prayer.	
			¶ Psalmes.			
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
iii	A Kalend. Circumcision	i	Gen. xvii.	Roma. ii	Deut. x	Collos. i
	b iiii. No.	ii	Genesis. i	Math i	Gene. ii	Roman. i
xi	c iii. No.	iii	iii	ii	iiii	ii
	d Prid. No	iiii	v	iii	vi	iii
ix	e Nonas.	v	vii	iiii	viii	iiii
viii	f viii. Id. Epiphanie.	vi	Esay. lx	Luke. iii	Esa. xlix	Iohn. ii
	g vii. Id.	vii	Genesi. i.	Math. v	Gene. xi	Roma. v
xvi	A vi. Id.	viii	xii	vi	xiii	vi
v	b v. Id.	ix	xiiii	vii	xv	vii
	c iiii. Id.	x	xvi	viii	xvii	viii
xii	d iii. Id. Sol in aqua.	xi	xviii	ix	xi.	ix
ii	e Prid. Id.	xii	xx	x	xxi	x
	f Idus.	xiii	xxii	xi	xxiii	xi
x	g xix kl. Februarij.	xiiii	xxiiii	xii	xxv	xii
	A xviii. kl.	xv	xxvi	xiii	xxvii	xiii
xviii	b xvii. kl. Terme begin	xvi	xxviii	xiiii	xxix	xiiii
viii	c xvi. kl.	xvii	xx	xv	xxxi	xv
	d xv. kl.	xviii	xxxii	xvi	xxxiii	xvi
xv	e xiiii. kl.	xix	xxxiiii	xvii	xxxv	i. Cozin. i
iiii	f xiii. kl.	xx	xxxvi	xviii	xxxvii	ii
	g xii. kl.	xxi	xxxix	xix	xxxix	iii
xii	A xi. kl.	xxii	xl	xx	xli	iiii
i	b x. kl.	xxiii	xlii	xxi	xliii	v
	c ix. kl.	xxiiii	xliiii	xxii	xlv	vi
ix	d viii. kl. Con. Paule.	xxv	xlvi	Actes. xvii	xlvii	Acte. xxvi
	e vii. kl.	xxvi	xlviii	Mat. x. iii	xlix	i. Coz. vii
xviii	f vi. kl.	xxvii	l	xiiii	Exodi. i	viii
vi	g v. kl.	xxviii	Exodi. ii	xxv	iii	ix
	A iiii. kl.	xxix	iiii	xxvi	v	x
xvii	b iii. kl.	xxx	vi	xxvii	vii	xi
iii	c Prid. kl.	i	viii	xxviii	ix	xii

b.i.

February hath.xxviii.daies

		Morning praier.		Euening praier.	
		Plaines.			
		i.Lesson.	ii.Lesso.	i.Lesson	ii.Lesson
	d Kalend.	ii	Exod. x	Marke. i	Exodi.ri	i.Cor.xiii
xi	e iiii. Puri.Mary.	iii	xii	ii	xiii	xiiii
xii	f iii. No.	iiii	xiiii	iii	xv	xv
viii	g Prid.No.	v	xvi	iiii	xvii	xvi
	A Nonas.	vi	xviii	v	xix	ii.Cor. i
xvi	b viii. Id.	vii	xx	vi	xxi	ii
v	c vii. Id.	viii	xxii	vii	xxiii	iii
	d vi. Id.	ix	xxiiii	viii	xxxii	iiii
xiii	e v. Id.	x	xxxiii	ix	xxxiiii	v
ii	f iiii. Id. Sol in pisces	xi	xxxv	x	xl	vi
	g iii. Id.	xii	Leu.xviii	xi	Leu.xix	vii
xi	A Prid. Id. Terme ende.	xiii	xx	xii	Nume.x	viii
	b Idus.	xiiii	Nume. xi	xiii	xii	ix
xviii	c xvi. kl. Marche.	xv	xiii	xviii	xiiii	x
vii	d xv. kl.	xvi	xv	xv	xvi	xi
	e xiiii. kl.	xvii	xvii	xvi	xviii	xii
xv	f xiii. kl.	xviii	xix	Luke.di.i	xx	xiii
iiii	g xii. kl.	xix	xxi	di.i	xxii	Galath. i
	A xi. kl.	xx	xxiii	ii	xxiiii	ii
xii	b x. kl.	xxi	xxv	iii	xxvi	iii
i	c ix. kl.	xxii	xxvii	iiii	xxviii	iiii
	d viii. kl.	xxiii	xxix	v	xxx	v
ix	e vii. kl.	xxiiii	xxxi	vi	xxxii	vi
	f vi. kl. S. Mathias.	xxv	xxxiii	vii	xxxiiii	Epheſi. i
xvii	g v. kl.	xxvi	xxxv	viii	xxxvi	ii
di	A iiii. kl.	xxvii	Deut. i	ix	Deut. ii	iii
	b iii. kl.	xxviii	iii	x	iiii	iiii
xiiii	c Prid. kl.	xxix	v	xi	vi	v

¶ Marche hath.xxxi.daies.

			Mornyng prayer.		Euenyng prayer.	
		¶ Psalmes.				
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
iii	d Kalend.	xxx	Deut. vii	Luke. xii	Deu viii	Ephe. vi
	e vi. No.	i	ix	xiii	x	Philip. i
xi	f v. No.	ii	xi	xiiii	xii	ii
	g iiii. No.	iii	xiii	xv	xiiii	iii
xiv	Aiii. No.	iiii	xv	xvi	xvi	iiii
viii	b Prid. No.	v	xvii	xvii	xviii	Colloss. i
	c Nonas.	vi	xix	xviii	xx	ii
xvi	d viii. Id.	vii	xxi	xix	xxii	iii
b	e vii. Id.	viii	xxiii	xx	xxiiii	iiii
	f vi. Id.	ix	xxv	xxi	xxvi	i. Thess. i
xiii	g v. Id. Equinoctium	x	xxvii	xxii	xxviii	ii
ii	Aiii. Id. Sol in ariete	xi	xxix	xxiii	xxx	iii
	b iii. Id.	xii	xxxi	xxiiii	xxxii	iiii
f	c Prid. Id.	xiii	xxxiii	Jhon. i	xxxiii	v
	d Idus.	xiiii	Josue. i	ii	Josue. ii	ii. Thes. i
xviii	e xvii. kl. Aprilis.	xv	iii	iii	iii	ii
viii	f xvi. kl.	xvi	iiii	iiii	iiii	iii
	g xv. kl.	xvii	v	v	v	i. Timo. i
xv	Axiiii. kl.	xviii	vi	vi	vi	ii. iii
iiii	b xiii. kl.	xix	vii	vii	vii	iiii
	c xii. kl.	xx	viii	viii	viii	v
xii	d xi. kl.	xxi	ix	ix	ix	vi
i	e x. kl.	xxii	x	x	xi	ii. Timo. i
	f ix. kl.	xxiii	xii	xi	xx	ii
ix	g viii. kl. Annunciacio.	xxiiii	xxi	xii	xxii	iii
	A vii. kl.	xxv	xxiii	iii	xxiiii	iiii
xvii	b vi. kl.	xxvi	Judic. i	xiiii	Judic. ii	Titus. i
vi	c v. kl.	xxvii	iii	xv	iiii	ii. iii
	d iiii. kl.	xxviii	v	xvi	vi	Philem. i
xiiii	e iii. kl.	xxix	vii	xvii	viii	Hebzeo. i
iii	f Prid. kl.	xxx	ix	xviii	x	ii

Aprill hath .xxx. daies.

		Morning praier.		Euening praier.	
		Psalmes.			
		i. Lesson.	ii. Lesso.	i. Lesson	ii. Lesson
g		i	Judic. xi	Jhon. xix	Judi xii	Hebre. iii
	iiii. No.	ii	xiii	xx	xiiii	iiii
b	iii. No.	iii	xv	xxi	xvi	v
c	Pzid. No.	iiii	xvii	Actes. i	xviii	vi
d		v	xix	ii	xx	vii
e	viii. Id.	vi	xxi	iii	Ruth. i	viii
f	vii. Id.	vii	Ruth. ii	iiii	iii	ix
g	vi. Id.	viii	iiii	v	i. Regũ. i	x
	v. Id.	ix	i. Regũ. ii	vi	iii	xi
b	iiii. Id.	x	iiii	vii	v	xii
c	iii. Id.	xi	vi	viii	vii	xiii
d	Pzid. Id	xii	viii	ix	ix	Jacob. i
e		xiii	x	x	xi	ii
f	xviii. kl. Mai.	xiiii	xii	xi	xiii	iii
g	xvii. kl.	xv	xiii	xii	xv	iiii
	xvi. kl.	xvi	xvi	xiii	xvii	v
b	xv. kl.	xvii	xviii	xiiii	xix	i. Peter. i
c	xiiii. kl.	xviii	xx	xv	xxi	ii
d	xiii. kl.	xix	xxii	xvi	xxiii	iii
e	xii. kl.	xx	xxiiii	xvii	xxv	iiii
f	xi. kl.	xxi	xxvi	xviii	xxvii	v
g	x. kl.	xxii	xxviii	xix	xxix	ii. Peter. i
	ix. kl. S. George.	xxiii	xxx	xx	xxxi	ii
b	viii. kl.	xxiiii	ii. Regũ. i	xxi	ii. Reg. ii	iii
c	vii. kl. Marke Euã	xxv	iii	xxii	iiii	i. Jhon. i
d	vi. kl.	xxvi	v	xxiii	vi	ii
e	v. kl.	xxvii	vii	xxiiii	viii	iii
f	iiii. kl.	xxviii	ix	xxv	x	iiii
g	iii. kl.	xxix	xi	xxvi	xii	v
	kl.	xxx	xiii	xxvii	xiiii	ii. iii. Jhõ

Maie hath.xxxi.daies.

			Morning praier.		Euening praier.	
		Psalmes.				
			i.Lesson.	ii.Lesson.	i.Lesson.	ii.Lesson.
xi	b Kalend. Phil.and Ia.	i	ii.Reg.xv	Acte. viii	ii.Re.xvi	Judas. i
	c vi. No.	ii	xvii	xxviii	xviii	Roma. i
xix	d v. No.	iii	xix	Matth. i	xx	ii
viii	e iiii. No.	iiii	xxi	ii	xxii	iii
	f iii. No.	v	xxiiii	iii	xxiiii	iiii
xvi	g Prid.No.	vi	iii.Regū.i	iiii	iii.Reg.i	v
v	A Nonas.	vii	ii	v	ii	vi
	b viii. Id.	viii	iii	vi	iiii	vii
xiii	c vii. Id.	ix	v	vii	ix	viii
ii	d vi. Id.	x	ix	viii	x	ix
	e v. Id. Sol in gemi.	xi	xi	ix	xii	x
x	f iiii. Id.	xii	xiii	x	xiii	xi
	g iii. Id.	xiii	xv	xi	xvi	xii
xviii	A pri. Id.	xiiii	xvii	xii	xviii	xiii
vi	b Idus.	xv	xix	xiii	xx	xiiii
	c xvii. kl. Iunij.	xvi	xxi	xiiii	xxii	xv
xv	d xvi. kl.	xvii	iiii.Reg. i	xv	iiii.Re.ii	xvi
iiii	e xv. kl.	xviii	iii	xvi	iiii	i.Cozin. i
	f xiiii. kl.	xix	v	xvii	vi	ii
xii	g xiii. kl.	xx	vii	xviii	viii	iii
i	A xii. kl.	xxi	ix	xix	x	iiii
	b xi. kl.	xxii	xi	xx	xii	v
ix	c x. kl.	xxiii	xiii	xxi	xiiii	vi
	d ix. kl.	xxiiii	xv	xxii	xvi	vii
xvii	e viii. kl.	xxv	xvii	xxiii	xviii	viii
vi	f vii. kl.	xxvi	xix	xxiiii	xx	ix
	g vi. kl.	xxvii	xxi	xxv	xxii	x
xiiii	A v. kl.	xxviii	xxiii	xxvi	xxiiii	xi
iii	b iiii. kl.	xxix	xxv	xxvii	xxv	xii
	c iii. kl.	xxx	i.Esdra. i	xxviii	i.Esd. ii	xiii
xi	d Prid.kl.	xxxi	iii	Marke. i	iiii	xiiii

b.iii.

¶ June hath.xxx.daies.

		Mornyng prayer.		Euenyng prayer.	
	¶ Psalmes.				
		i.Lesson.	ii.Lesso.	i.Lesson	ii.Lesson
	e Kalend.	i	i.Esdr.iiii	Marke. ii	i.Esd. v	i.Cor.xv
xiii	f iiii. No.	ii	vi	iii	vi	xvi
viii	g iii. No.	iii	vii	iiii	vii	ii.Corin.i
xiii	a Prid.No.	iiii	viii	v	viii	ii
v	b Nonas.	v	ix	vi	x	iii
	c viii. Id.	vi	ii.Esdra.i	vii	iii	iiii
xiii	d vii. Id.	vii	iiii	viii	v	v
ii	e vi. Id.	viii	vi	ix	viii	vi
	f v. Id.	ix	ix	x	xiii	vii
x	g iiii. Id.	x	Hester. i	xi	Hester.ii	viii
	a iii. Id.Barnabe Ap.	xi	iii	Acte. xiiii	iiii	Actes.xv
xviii	b Prid.Id.	xii	v	Mark.xii	vi	ii.Cor. ix
viii	c Nons. Sol in Ca	xiii	vii	xiii	viii	x
	d xviii. kl. Julij.	xiiii	ix	xiiii	Job. i	xi
xv	e xvii. kl.	xv	Job. ii	xv	iii	xii
iiii	f xvi. kl.	xvi	iiii	xvi	v	xiii
	g xv. kl. Cernis de gi	xvii	vi	Luke. i	vii	Galath. i
xii	a xiiii. kl.	xviii	viii	ii	ix	ii
i	b xiii. kl.	xix	x	iii	xi	iii
	c xii. kl.	xx	xii	iiii	xiii	iiii
ix	d xi. kl.	xxi	xiiii	v	xv	v
	e x. kl.	xxii	xvi	vi	xvii xviii	vi
xvi	f ix. kl.	xxiii	xix	vii	xx	Ephesi. i
vi	g viii. kl. Jhon Baptis	xxiiii	Mala. iii	Math. iii	Mal.iiii	Mat.xiiii
	a vii. kl.	xxv	Job. xxi	Luke.viii	Job.xxii	Ephesi. ii
xiii	b vi. kl.	xxvi	xxiii	ix	xxiiii xxv	iii
ii	c v. kl.	xxvii	xxvi.xxvii	x	xxviii	iiii
	d iiii. kl.	xxviii	xxix	xi	xxx	v
x	e iii. kl. S.Peter ap.	xxix	xxxi	Actes. iii	xxxii	Actes.iiii
	f Vnd. kl.	xxx	xxxiii	Luke. xii	xxxiiii	Ephes.vi

¶ July hath .xxxi. daies.

				Mornyng prayer.		Euenyng prayer.	
			¶ Psalmes.				
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
xix	g	Kalend.	i	Job. xxxv	Luke. xiii	Iob xxxvi	Philip. i
viii	A	vi. No.	ii	xxxvii	xiiii	xxxviii	ii
	b	v. No.	iii	xxxix	xv	xl	iii
xvi	c	iiii. No.	iiii	xli	xvi	xlii	iii
v	d	iii. No.	v	Prouer. i	xvii	Prou. ii	Colloss. i
	e	Prid. No. Terme ende	vi	iii	xviii	iiii	ii
xiii	f	Nonas. Dog daies.	vii	v	xix	vi	iii
ii	g	viii. Id.	viii	vii	xx	viii	iiii
	A	vii. Id.	ix	ix	xxi	x	i. Tessa. i
x	b	vi. Id.	x	xi	xxii	xii	ii
	c	v. Id.	xi	xiii	xxiii	xiiii	iii
xviii	d	iiii. Id.	xii	xv	xxiiii	xvi	iiii
vii	e	iii. Id.	xiii	xvii	Jhon. i	xviii	v
	f	Prid. Id. Sol in Leo.	xiiii	xix	ii	xx	ii. Thess. i
xv	g	Idus.	xv	xxi	iii	xxii	ii
iiii	A	xvii. kl. Augusti.	xvi	xxiii	iiii	xxiiii	iii
	b	xvi. kl.	xvii	xxv	v	xxvi	i. Timo. i
xii	c	xv. kl.	xviii	xxvii	vi	xxviii	ii. iii
i	d	xiiii. kl.	xix	xxix	vii	xxx	iiii
	e	xiii. kl.	xx	xxxi	viii	Eccles. i	v
ix	f	xii. kl.	xxi	Eccles. ii	ix	iii	vi
	g	xi. kl.	xxii	iiii	x	v	ii. Tim. i
xvii	A	x. kl.	xxiii	vi	xi	vii	ii
vi	b	ix. kl.	xxiiii	viii	xii	ix	iii
	c	viii. kl. James apost.	xxv	x	xiii	xi	iiii
xiiii	d	vii. kl.	xxvi	xii	xiiii	Jerem. i	Titus. i
iii	e	vi. kl.	xxvii	Jerem. ii	xv	iii	ii. iii
	f	v. kl.	xxviii	iiii	xvi	v	Philem. i
xi	g	iiii. kl.	xxix	vi	xvii	vii	Hebreo. i
	A	iii. kl.	xxx	viii	xviii	ix	ii
xix	b	Prid. kl.	xxx	x	xix	xi	iii

August hath.xxxi.daies.

			Morning praier.		Euening praier.	
		Psalmes.				
			i.Lesson.	ii.Lesso.	i.Lesson	ii.Lesson
viii	c Kalend. Lammas.	i	Jere. xii	Jhon. xx	Jer. xiii	Hebr. iiii
xvi	d iiii. No.	ii	xiiii	xxi	xv	v
v	e iii. No.	iii	xvi	Actes. i	xvii	vi
	f Prid.No.	iiii	xviii	ii	xix	vii
xiii	g Nonas.	v	xx	iii	xxi	viii
ii	A viii. Id.	vi	xxii	iiii	xxiii	ix
	b vii. Id.	vii	xxiiii	v	xxv	x
x	c vi. Id.	viii	xxvi	vi	xxvii	xi
	d v. Id.	ix	xxviii	vii	xxix	xii
xviii	e iiii. Id.S.Laurence	x	xxx	viii	xxxi	xiii
vii	f iii. Id.	xi	xxxii	ix	xxxiii	Jacobi. i
	g Prid.Id.	xii	xxxiiii	x	xxxv	ii
xv	A Idus.	xiii	xxxvi	xi	xxxvii	iii
iiii	b xix. kl.Septembris.	xiiii	xxxviii	xii	xxxix	iiii
	c xviii. kl. Sol in virgo.	xv	xl	xiii	xli	v
xii	d xvii. kl.	xvi	xlii	xiiii	xliii	i.Peter. i
i	e xvi. kl.	xvii	xliiii	xv	xlv.xlvi	ii
	f xv. kl.	xviii	xlvii	xvi	xlviii	iii
ix	g xiiii. kl.	xix	xlix	xvii	l	iiii
	A xiii. kl.	xx	li	xviii	lii	v
xvii	b xii. kl.	xxi	Lamēt. i	xix	Lamē.ii	ii.Peter.i
vi	c xi. kl.	xxii	iii	xx	iiii	ii
	d x. kl.	xxiii	v	xxi	Ezech.ii	iii
xiiii	e ix. kl. Bartho.Apo.	xxiiii	Ezech. iii	xxii	vi	i.Jhon. i
iii	f viii. kl.	xxv	vii	xxiii	xiii	ii
	g vii. kl.	xxvi	xiiii	xxiiii	xviii	iii
xi	A vi. kl.	xxvii	xxxiii	xxv	xxxiiii	iiii
	b v. kl.	xxviii	Daniel. i	xxvi	Dani. ii	v
xix	c iiii. kl.	xxix	iii	xxvii	iiii	ii.iii.Jhō
viii	d iii. kl.	xxx	v	xxviii	vi	Jude. i
	e Prid. kl.	xxx	vii	Matth. i	viii	Roma. i

¶ September hath.xxx.daies.

		Morning prayer.		Euening prayer.	
		¶ Psalmes.			
		i.Lesson.	ii.Lesson.	i.Lesson.	ii.Lesson
f	i	Daniel.ix	Math. ii	Danie.x	Roma. ii
g	iiii. No.	ii	xi	iii	xii	iii
	iii. No.	iii	xiii	iiii	xiiii	iiii
b	Prid. No	iiii	Ozee. i	v	Oze.ii.iii	v
c	Dog daies end	v	iiii	vi	v.vi	vi
d	viii. Id.	vi	vii	vii	viii	vii
e	vii. Id.	vii	ix	viii	x	viii
f	vi. Id.	viii	xi	ix	xii	ix
g	v. Id.	ix	xiii	x	xiiii	x
	iiii. Id.	x	Joel. i	xi	Joel. ii	xi
	iii. Id.	xi	iii	xii	Amos. i	xii
c	Prid. Id.	xii	Amos. ii	xiii	iii	xiii
d	Idus.	xiii	iiii	xiiii	v	xiiii
e	xviii. kl. Octobris.	xiiii	vi	xv	vii	xv
f	xvii. kl.	xv	viii	xvi	ix	xvi
g	xvi. kl.	xvi	Abdias. i	xvii	Jonas. i	i. Cozin. i
	xv. kl.	xvii	Jonas ii.iii	xviii	iiii	ii
b	xiiii. kl.	xviii	Miche. i	xix	Mich. ii	iii
c	xiii. kl.	xix	iii	xx	iiii	iiii
d	xii. kl.	xx	v	xxi	vi	v
e	xi. kl. S. Matthew	xxi	vii	xxii	Naum. i	vi
f	x. kl.	xxii	Naum. ii	xxiii	iii	vii
g	ix. kl.	xxiii	Abacuc. i	xxiiii	Abacu. ii	viii
a	viii. kl.	xxiiii	iii	xxv	Soph. i	ix
b	vii. kl.	xxv	Sopho. ii	xxvi	iii	x
c	vi. kl.	xxvi	Agge. i	xxvii	Agge. ii	xi
d	v. kl.	xxvii	zachari. i	xxviii	zach. ii iii	xii
e	iiii. kl.	xxviii	iiii. v	Marke. i	vi	xiii
f	iii. kl. S. Michaell.	xxix	vii	ii	viii	xiiii
g	Prid. kl.	xxx	ix	iii	x	xv

October hath.xxxi.daies.

			Morning prayer.		Euening prayer.	
		Psalmes				
			i. Lesson.	ii. Lesso.	i. Lesson	ii. Lesson
xxi	A Kalend.	i	Zachari. i	Mark. iiii	Zacha. xii	i. Co. xvi
ii	b vi. No.	ii	xiii	v	xiii	ii. Cor. i
xiii	c v. No.	iii	Malach. i	vi	Mala. ii	ii
iii	d iiii. No.	iiii	iii	vii	iii	iii
	e iii. No.	v	Toby. i	viii	Toby. ii	iiii
x	f Prid. No	vi	iii	ix	iiii	v
	g Nonas.	vii	v	x	vi	vi
xviii	A viii. Id.	viii	vii	xi	viii	xii
vii	b vii. Id. Terme begin	ix	ix	xii	x	viii
	c vi. Id.	x	xi	xiii	xii	ix
xv	d v. Id.	xi	xiii	xiiii	xiiii	x
iiii	e iiii. Id.	xii	Judith. i	xv	Judit. ii	xi
	f iii. Id.	xiii	iii	xvi	iiii	xii
xii	g Prid. Id. Dot in scorpi.	xiiii	v	Luke. di. i	vi	xiii
i	A Idus.	xv	vii	di. i	viii	Gala. i
	b xvii. kl. Nouembris.	xvi	ix	ii	x	ii
ix	c xvi. kl.	xvii	xi	iii	xii	iii
	d xv. kl. Luke Euan.	xviii	xiii	iiii	xiiii	iiii
xvii	e xiiii. kl.	xix	xv	v	xvi	v
vi	f xiii. kl.	xx	Sapien. i	vi	Sapi. ii	vi
	g xii. kl.	xxi	iii	vii	iiii	Epheſi. i
xiiii	A xi. kl.	xxii	v	viii	vi	ii
iii	b x. kl.	xxiii	vii	ix	viii	iii
	c ix. kl.	xxiiii	ix	x	x	iiii
xi	d viii. kl.	xxv	xi	xi	xii	v
	e vii. kl.	xxvi	xiii	xii	xiiii	vi
xix	f vi. kl.	xxvii	xv	xiii	xvi	Philip. i
viii	g v. kl. Simon & Iu.	xxviii	xvii	xiiii	xviii	ii
	A iiii. kl.	xxix	xix	xv	Eccls. i	iii
xvi	b iii. kl.	xxx	Eccle. ii	xvi	iii	iiii
v	c Prid. kl.	xxx	iiii	xvii	v	Colloſſ. i

November hath .xxx. daies.

			Morning prayer.		Euening prayer.	
		Psalmes.				
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
	d	Kalend. All Saintes	i	Sapie. iii	Heb. xi. xii	Sapi. v	Apoc. xix
xvii	e	iiii. No.	ii	Eccls. vi	Luk. xviii	Eccl. vii	Collo. ii
ii	f	iii. No.	iii	viii	xix	ix	iii
	g	Prid. No.	iiii	x	xx	xi	iiii
x	A	Nonas.	v	xii	xxi	xiii	i. Thes. i
	b	viii. Id.	vi	xiiii	xxii	xv	ii
xviii	c	vii. Id.	vii	xvi	xxiii	xvii	iii
vii	d	vi. Id.	viii	xviii	xxiiii	xix	iiii
	e	v. Id.	ix	xx	Jhon. i	xxi	v
xv	f	iiii. Id.	x	xxii	ii	xxiii	ii. Thes. i
iiii	g	iii. Id.	xi	xxiiii	iii	xxv	ii
	A	Prid. Id.	xii	xxvi	iiii	xxvii	iii
xii	b	Idus. Solm Day.	xiii	xxviii	v	xxix	i. Time. i
i	c	xviii. kl. December.	xiiii	xxx	vi	xxxi	ii. iii
	d	xvii. kl.	xv	xxxii	vii	xxxiii	iii
ix	e	xvi. kl.	xvi	xxxiiii	viii	xx. v	v
	f	xv. kl.	xvii	xxxvi	ix	xx. vii	vi
xvii	g	xiiii. kl.	xviii	xxxviii	x	xxxix	ii. Time. i
vi	A	xiii. kl.	xix	xl	xi	xli	ii
	b	xii. kl.	xx	xlii	xii	xliii	iii
xiiii	c	xi. kl.	xxi	xliiii	xiii	xlv	iiii
iii	d	x. kl.	xxii	xlvi	xiiii	xlvii	Titus. i
	e	ix. kl. S. Clement.	xxiii	xlviii	xv	xlix	ii. iii
	f	viii. kl.	xxiiii	l	xvi	li	Phile. i
xix	g	vii. kl.	xxv	Baruch. i	xvii	Baru. ii	Hebre. i
	A	vi. kl.	xxvi	iii	xviii	iiii	ii
xxii	b	v. kl.	xxvii	v	xix	vi	iii
	c	iiii. kl. Terme ende.	xxviii	Esay. i	xx	Esay. ii	iiii
xvi	d	iii. kl.	xxix	iii	xxi	iiii	v
b	e	Prid. kl. Andrew apo.	xxx	v	Actes. i	vi	vi

December hath.xxxi.daies.

			Mornyng prayer.		Euenyng prayer.	
		Psalmes.				
			i.Lesson.	ii.Lesso.	i.Lesson	ii.Lesson
	f Kalend.	i	Elay. vii	Actes. ii	Esa. viii	Hebr. vi
xxi	g iiii. No.	ii	ix	iii	x	vii
ii	A iii. No.	iii	xi	iiii	xii	ix
x	b Prid.No.	iiii	xiii	v	xiiii	x
	c Nonas.	v	xv	vi	xvi	xi
xviii	d viii. Id.	vi	xvii	vii.vii	xviii	xii
viii	e vii. Id.	vii	xix	vii.viii	xx.xxi	xiii
	f vi. Id.	viii	xxii	viii	xxiii	James. i
xv	g v. Id.	ix	xxiiii	ix	xxv	ii
iiii	A iiii. Id.	x	xxvi	x	xxvii	iii
	b iii. Id.	xi	xxviii	xi	xxix	iiii
xii	c Prid. Id Dolth Capi.	xii	xxx	xii	xxxi	v
	d Idus.	xiii	xxxii	xiii	xxxiii	i.Peter. i
	e xix. Kl. Januarii.	xiiii	xxxiiii	xiiii	xxxv	ii
ix	f xviii. Kl.	xv	xxxvi	xv	xxxvii	iii
	g xvii. Kl.	xvi	xxxviii	xvi	xxxix	iiii
xvi	A xvi. Kl.	xvii	xl	xvii	xli	v
v	b xv. Kl.	xviii	xlii	xviii	xliii	ii.Peter. i
	c xiiii. Kl.	xix	xliiii	xix	xlv	ii
xiii	d xiii. Kl.	xx	xlvi	xx	xlvii	iii
xviii	e xii. Kl. Thomas Ap.	xxi	xlviii	xxi	xlix	i.Jhon. i
	f xi. Kl.	xxii	l	xxii	li	ii
xi	g x. Kl.	xxiii	lii	xxiii	liii	iii
	A ix. Kl.	xxiiii	liii	xxiiii	lv	iiii
xix	b viii. Kl. Christmas	xxv	Esay. ii	Luke.xxi	Esay.lvi	Titus.iii
viii	c vii. Kl. S. Stephen.	xxvi	lvi	Act.vi.vii	lvii	Actes.vii
	d vi. Kl. S. Jhon euã.	xxvii	lviii	Apocali. i	lix	Apoc.ii
xvi	e v. Kl. Innocentes.	xxviii	Jere. xxxi	Acte. xxv	lx	i.Jhon.v
v	f iiii. Kl.	xxix	Esaie. lxi	xxvi	lxii	ii.Jhon. i
	g iii. Kl.	xxx	lxiii	xxvii	lxiiii	iii.Jhō. i
xiii	A Kl.	xxx	lxv	xxviii	lxv	Jude. i

An Acte for the vni-

formitie of common praier, and administracion of the Sacramentes.

WHere, there hath been a verie Godly order set furthe, by auctho-ritee of Parlament, for Common Praier and administracio of the Sacramentes, to be vsed in the mother tongue, within this churche of Englande agreable to the word of God, and the primatiue churche, very cõfortable to al good people, desiryng to liue in Christian conuersacion, and moste profitable to the state of this realme, vpon the whiche, the mercie, fauour, and blessyng of almightie God, is in no wise so redily, and plenteously powred, as by Common praiers, due vsyng of the Sacramentes, and often preachyng of the Gospell, with the deuocion of the hearers: and yet this notwithstandyng, a greate nomber of people, in diuerse partes of this realme, folowyng their awne sensualitee, and liuyng either without knowlege, or due feare of God, doo wilfully, and dampnably, before almightie God, abstein, and refuse, to come to their parishe churches, and other places, where common praier administracion of the Sacramentes, & preachyng of the worde of God is vsed, vpon the Sondaies, and other daies, ordeined to be holy daies.

For reformacion hereof, bee it enacted by the kyng our souereigne lorde, with the assent of the lordes and commons, in this present Parlament assembled, and by the auctho-ritie of thesame, that from and after the feast of all Sainctes nexte commyng, all and euery persone, and persones, enhabityng within this realme, or any other the kynges maiesties dominions, shall diligently and faithfully, hauyng no lawfull or reasonable excuse to be absent, endeuour themselues to resorte to their Parishe Churche, or Chapell accustomed, or vpon reasonable let thereof, to some vsuall place, where common praier and suche seruice of God shalbe vsed, in suche tyme of let, vpon euery Sondaie, and other daies, ordeined, and vsed to be kept as holy daies, and then, and there, to abide

orderly, and soberly, duryng the tyme of the common praier, preachynges, or other seruice of God, there to be vsed, and ministered, vpon paine of punishement, by the Censures of the churche.

And for the due execucion hereof, the kynges moste excellent Maiestie, the lordes Temporall, and all the commons, in this presente Parlament assembled, doeth in Gods name, earnestly require, and charge, all the Archebishoppes, Bishoppes, and other ordinaries, that thei shall endeuour themselues, to the outermoste of their knowleges, that the due and true execucion hereof maie be had, throughout their Diocesses, and charges, as thei will answere before God, for suche euils, and plagues, wherwith almightie God maie iustly punishe his people, for neglectyng this good and wholesome lawe.

And for their aucthoritie in this behalfe, be it further likewise enacted, by the aucthoritie aforesaied, that all and singuler thesame Archebishoppes, Bishoppes, and all other their officers, exercisyng Ecclesiasticall iurisdiccion, aswell in place exempte, as not exempt, within their Diocesses, shall haue full power and aucthoritie, by this act, to reforme correct, and punishe, by Censures of the churche, all and singuler persones, whiche shall offende, within any their iurisdiccions, or Diocesses, after thesaied feast of all Sainctes, nexte commyng, against this acte and statute, any other lawe, statute, priuilege, libertie, or prouision, heretofore made, had, or suffered to the contrary, notwithstandyng.

And because there hath arisen in the vse, and exercise of the foresaid common seruice in the churche, heretofore setfurth, diuerse doubtes for the fashion and maner of the ministracion of thesame, rather by the curiositie of the minister, and mistakers, then of any other worthy cause therfore, aswell for the more plain and manifest explanacion hereof, as as for the more perfeccion of thesaied order of common seruice, in some places where it is necessary to make thesame praier and fashion of seruice, more earnest and fit, to stirre christian people, to the true honorynge of almightie God: the kynges moste excellent maiestie, with thassent of the lordes, and commons in this presente Parlament assembled, and by the aucthoritie of thesame, hath caused the foresaied order of common seruice, entituled, The boke of common praier, to be faithfully, and godly perused, explaned, and made fully perfect, and by the foresaid aucthoritie, hath annexed and ioyned it, so explaned and perfected, to this presente statute, addyng also a forme and maner, of makyng and consecratyng of Archebishoppes, Bishoppes, Priestes, and Deacons, to bee of like force, aucthoritie, and value, as thesame like foresaied boke, entituled the boke of common praier was before, and to be accepted, receiued, vsed, and estemed, in like sort and maner, and with thesame clauses of prouisions and exceptions, to all ententes, constructions, and purposes, as by the act of Parlament, made in the second yere of the kynges maiesties reigne, was ordeined, limited, expressed, and appoyncted, for the vniformitie of seruice, and administracion of the sacramentes, through out the realme, vpon suche seuerall paines, as in thesaid acte of Parla-

ment

ment is expressed. And the saied former acte, to stande in full force, and strength, to all ententes, & constructions, & to be applied, practised, and put in vse, to, and for the establishyng of the boke of common praier, now explaned, and hereunto annexed, and also the saied forme of makyng of Archebishoppes. Bishoppes, Priestes, and Deacons, hereunto annexed as it was for the former boke.

And by the aucthoritie aforesaied, it is now further enacted, that if any maner of persone, or persones, enhabityng, and beyng, within this realme, or any other the kynges Maiesties dominions, shall after the saied feast of all Sainctes, willyngly, and wittyngly, heare, and be present at any other maner, or forme of common praier, of administracion of the Sacramentes, of makyng of ministers in the churches, or of any other rites, conteined in the boke, annexed to this acte, then is mencioned and set furthe in the saied boke, or that is contrary to the fourme of sondery prouisiõs, and excepcions, conteined in the foresaied former statute, and shalbe therof conuicted, accordyng to the lawes of this realme before the Justices of Assise, Justices of Oyer, and Determiner, Justices of Peace in their Sessions, or any of them, by the verdict of twelue men, or by his, or their awne confession, or otherwise, shall for the firste offence suffer emprisonment, for sixe monethes, without baile, or mainprise, and for the seconde offence, beyng likewise conuicted, (as is aboue saied) emprisonment for one whole yere, and for the third offence, in like maner, emprisonmẽt duryng his, or their lifes. And for the more knowlege to bee geuen hereof, and better obseruacion of this lawe: be it enacted by the aucthoritie aforesaied, that all and singuler Curates, shall vpon one Sondaie euery quarter of the yere, duryng one whole yere, next folowyng the foresaied feast of all Sainctes, next commyng reade this present acte in the churche, at the tyme of the moste assembly, and likewise ones in euery yere folowyng, at thesame time, declaryng vnto the people, by thaucthoritie of the scripture, howe the mercie and goodnesse of God, hath in all ages been shewed to his people, in their necessities, and extremities, by meanes of hartie, and faithfull praiers made to almightie God, especially where people be gathered together, with one faith and mynd, to offer vp their hartes by prayer, as the best Sacrifices, that Christian men can yeild.

¶ The Ordre where Mor-nyng and Euenyng prayer shalbe vsed and saide.

The Mornyng and Euenyng prayer shalbe vsed in such place of the churche, chapell, or chauncell, and the minister shal so turne him, as the people may best here. And if there be any controuersie therin the matter shalbe referred to the Ordinarie, and he, or his deputie shal appointe the place, & the chauncels shal remaine as they haue done in tymes paste.

And here is to be noted, that the Minister at the time of the cō munion, and at al other tymes in his ministracion, shal vse neyther Albe, Vestiment, nor Cope: but beyng Archebishoppe, or Byshoppe, he shal haue and weare a rochet, & beyng a Priest, or Deacon, he shal haue and weare a surplus onely.

¶ An ordre for Mornyng prayer, daily through the yere.

At the beginnyng bothe of Mornyng prayer, and lykewyse of Euenyng prayer, the Minister shal rede wyth a loude voice some one of these sentences of the Scriptures that folowe. And then he shall saye that, whiche is written after the said sentences.

AT what tyme soeuer a synner doth repent hym of his sinne, from the botome of his harte, I wil put al his wickednes out of my remembraunce sayeth the Lord. Eze. xviii

I do knowe mine awne wickednes and my synne is alwaies against me. Psalm .li.

Turne thy face awaye from our sinnes (O lorde) and blotte out all our offences. Psalm .li.

A sorowful spirite, is a sacrifice to God, despise not (O Lorde) humble and contrite hartes, Psalm.

Rende your hartes, and not your garmentes, & turne to the Lorde your God, because he is gentle and mercyful, he is patient and of muche mercie, & suche a one that is sory for your afflictions. Ioel.ii.

To the, O Lorde God belongeth mercie and forgeuenes, for we haue gone away from the, and haue not har-

kened to thy voice, whereby we myght walcke in thy lawes, whiche thou hast appointed for vs.

Iere.ii. Correcte vs, O Lorde, and yet in thy iudgemente, not in thy furie, least we shoulde be consumed and brought to nothyng.

Matth.iii. Amende your liues, for the kyngdome of GOD is at hande.

Luke.xv. I will go to my father, and say to him, father I haue sinned against heauen, and againste the, I am no more worthy to be called thy sonne.

Psal.cxii Entre not into iudgement wyth thy seruauntes, O Lorde, for no fleshe is righteous in thy sight.

i.Iohn.i. If we saye that we haue no synne, we deceyue our selues and there is no truthe in vs.



Derely beloued Brethrē, the Scripture moueth vs in sōdry places, to acknowledge and cōfesse our manifolde sinnes and wickednes, and that we shuld not dissemble, nor cloke thē before the face of almighty God our heauenly father, but cōfesse them wyth an humble, lowly, penitent, and obedient harte, to the ende that we maye obteine forgeuenes of the same, by his infinite goodnesse and mercie. And although we ought at all tymes, humbly to knowlege our synnes before GOD, yet ought we moste chiefly so to doe, whē we assemble and mete together, to rendre thankes for the greate benefites that we haue receiued at his hādes, to sette furth his moste worthie praise, to heare his moste holy worde, & to aske those thynges, whiche be requisite and necessarie, as wel for the bodye as the soule. Wherfore I praye and beseche you, as many as be here presente, to accompany me wyth a pure harte and humble voice, vnto the throne of the heauenly grace, sayeng after me.

A generall confession, to be said of the whole congregatiō after the minister kneleyng.

Almighty

ALmightie & moste merciful father, we haue erred, & straied from thy waies, lyke lost shepe we haue folowed to much the deuises and desires of our owne hartes, We haue offended against thy holy lawes. We haue left vndone those thynges whiche we ought to haue done, & we haue done those thinges which we oughte not to haue done, & there is no health in vs, but thou, O Lorde, haue mercy vpō vs miserable offendours. Spare thou them O God, whiche confesse their faultes. Restore thou them that be penitent, accordyng to thy promises declared vnto mankynde, in Christe Jesu our Lorde. And graunt O moste mercifull father, for his sake, that we may hereafter lyue a godly, ryghtuous, and sobre life, to the glory of thy holy name. Amen.

The obsolution to be pronounced by the minister alone.

ALmighte god, the father of our Lord Jesus Christ whiche desireth not the deathe of a synner but rather that he maye tourne from his wickednesse, and lyue, and hath geuen power and commaundement to hys ministers, to declare and pronounce to his people beyng penitent, the absolution and remission of their synnes, he pardoneth and obsolueth all them whiche truly repent, and vnfeinedly beleue his holy gospel. Wherefore we beseche him to graunte vs true repentaunce, and hys holy spirite, that those thynges maye please hym, whyche we doe at thys present, and that the rest of our life hereafter may be pure and holy: so that at the last we may come to his eternall ioye, through Jesus Christe our lorde. Amē

The people shall aunswere. Amen.

Then shall the Minister beginne the Lords praier with a loude voice.



OUR Father whiche arte in heauē, hallowed be thy name. Thy kyngdō come. Thy will be done in earth as it is in heauē. Giue vs this day our dayly breade. And forgiue vs our trespasses, as we forgyue them that trespasse against vs. And lead vs

not into temptacion. But deliuer vs from euil. Amen.

Then likewise he shall saye.

O Lorde open thou our lippes.

Aunswere.

And our mouthe shall shewe furth thy prayse.

Priest.

O God make spede to saue vs.

Aunswere.

O Lorde make haste to helpe vs.

Priest.

Glory be to the father, and to the sonne, and to the holye Ghoste.

As it was in the beginning, is nowe, and euer shalbe worlde without ende. Amen.

Praise ye the Lorde.

Then shalbe sayde, or song this Psalme folowyng.



Come let vs syng vnto the lord: let vs hartely reioyce in the strength of our saluacion.

Let vs come before hys presence wyth thankes gyuinge: and shewe oure selfe gladde in hym wyth Psalmes.

For the Lorde is a great god: and a greate Kynge, aboue all goddes:

In his hande are all the corners of the earth, and the strength of the hilles is his also.

The Sea is his, and he made it: and his handes prepared the drie lande.

O come, let vs worshyppe and fall doune: and knele before the lorde our maker.

For he is the Lorde our god: and we are the people of his pasture, and the shepe of his handes.

To day if ye wyl heare hys voyce, hardē not your hartes: as in the prouocation, and as in the daie of temptacion in the wildernesse.

When your fathers tempted me: proued me and sawe my workes.

Fourtie yere long was I greued With this generacion, and saide: it is a people that doe erre in their heartes: for they

they haue not knowen my wayes.

Unto whom I ſware in my wrath: that they ſhoulde not enter into my reſt.

Glory be to the father, and to the ſonne. &c.

As it was in the beginning, is now. &c.

☞ Then ſhal folowe certaine Pſalmes in order, as they bene appointed in a table made for that purpoſe, excepte there be proper Pſalmes appointed for that day. And at the end of euerye Pſalme throughout the yere, and likewiſe in thend of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis*, ſhalbe repeated.

Glory be to the father, and to the ſonne. &c.

☞ Then ſhalbe redde two Leſſons diſtinctly with a loude voyce, that the people may heare. The firſt of the olde Teſtament, the ſeconde of the newe. Lyke as they be appoynted by the Kalender, excepte there be proper Leſſons aſſigned for that daye: the miniſter that readeth the Leſſon, ſtandyng and turning hi n to as he may beſt be heard of all ſuch as be preſent. And before euery leſſon the miniſter ſhal ſaye thus. The fyrſt, ſecond, third or fourth chapiter of Geneſis, or Exodus, Mathewe, Marke, or other like, as is appointed in the Kalender. And in thend of euerye chapiter, he ſhall ſaye.

Here endeth ſuch a Chapiter of ſuche a Booke.

And (to the ende the people maye the better beare) in ſuche places where they do ſynge, there ſhall the leſſons be ſonge in a plain tune after the maner of diſtinct r.adinge: and likewiſe the Epiſtle and goſpell.

After the firſte leſſon ſhall folowe, *Te deum laudamus*. in Engliſhe daylye throughe the whole yere.

WE prayſe the. O God, we knoweledge the to be the Lorde, Te deum

All the earth doth worſhip the, the Father euerlaſtynge.

To the al Aungels crye aloude, the heauens and all the powers therein.

To the Cherubin and Seraphin, continually do crye

Holy, holy, holy, Lord God of Sabaoth.

Heauen and earth are ful of the maieſtye of thy glory.

The glorious company of the Apoſtles prayſe the.

The goodly felowſhyp of the Prophetes prayſe the.

The noble armye of Martyrs prayſe the.

The holye Churche throughout al the worlde dothe knoweledge the.

The father of an infinite Maiestye.

Thy honourable true, and onely sonne.

Also the holy ghost the comforter,

Thou art the kyng of glory, O Christe.

Thou arte the euerlastynge sonne of the father.

When thou tokest vpon the to deliuer man, thou diddest not abhorre the Virgins wombe,

When thou haddeste ouercome the sharpnes of death thou dideste open the kyngdome of heauē to al beleuers.

Thou syttest on the ryght hand of God, in the glorye of the Father.

We beleue that thou shalt come to be our iudge.

We therfore pray the, helpe thy seruants whom thou hast redemed wyth thy precious bloude.

Make them to be numbred with thy sainctes, in glorye euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them and lifte them vp for euer.

Day by day we magnifye the.

And we worshyp thy name euer world without ende.

Vouchafe, O Lorde, to kepe vs thys daye wythoute synne.

O Lorde haue mercy vpon vs, haue mercie vpon vs.

O Lorde, let thy mercy lyghten vpon vs: as our trust is in the.

O Lorde in the haue I trusted: lette me neuer be confounded.

Of this Canticle. *Benedicite omnia opera Domini domino.*



All ye worckes of the Lorde, blesse ye the Lord: praise him and magnify him for euer.

O ye Aungels of the Lord, blesse ye the Lord prayse ye him, and magnifye him for euer.

O ye heauens, blesse ye the Lorde: prayse him & magnifye him for euer.

O ye waters that be aboue the fyrmamente, blesse ye

the

the Lorde:prayse him and magnifye him for euer.

O al ye powers of the lord, bleſſe ye the Lorde: prayse hym and magnifie him for euer.

O ye Sonne & Mone, bleſſe ye the Lord: prayse hym and magnifie him for euer.

O ye ſtarres of heauen, bleſſe ye the Lorde: praiſe him and magnifye him for euer.

O ye ſhowres & dewe, bleſſe ye the Lorde: prayse hym and magnifie him for euer,

O ye windes of God, bleſſe ye the Lorde: prayse hym and magnifye him for euer.

O ye fyre and heate, bleſſe ye the lord: praiſe him and magnifye him for euer.

O ye Winter and Sommer, bleſſe ye the Lord: praiſe him and magnify him for euer.

O ye dewes and froſtes, bleſſe ye the lord: praiſe hym and: magnifie him for euer.

O ye froſt and cold, bleſſe ye the Lord: praiſe him and magnify him for euer.

O ye Ile and Snowe, bleſſe ye the Lord: praiſe hym and magnifie hym for euer.

O ye nightes and daies, bleſſe ye the Lord: praiſe him and magnifye him for euer.

O ye light & darknes, bleſſe ye the Lord: prayse hym and magnifie him for euer.

O ye lyghtenynges and cloudes, bleſſe ye the Lorde: prayse hym and magnifie hym for euer.

O let the earth bleſſe the Lorde: yea, let it praiſe hym and magnifie hym for euer.

O ye mountaynes and hils, bleſſe ye the Lord: praiſe hym and magnifie hym for euer.

O al ye grene thynges vpon the earthe, bleſſe ye the Lord: praiſe him and magnifie hym for euer.

O ye welles, bleſſe ye the Lord: praiſe hym and magnifie hym for euer.

O ye Seas and fluddes, bleſſe ye the Lord: praiſe him and magnifie hym for euer.

O ye whales, & al that moue in the waters: bleſſe ye

the Lorde:prayse him and magnifie him for euer.

O al ye foules of the ayre,bleſſe ye the lord,praiſe him and magnifie him for euer,

O all ye beaſtes and cattell,bleſſe ye the Lorde: praiſe him and magnifye him for euer.

O ye chyldren of men bleſſe ye the Lord: praiſe him & magnifye him for euer.

O let Iſrael bleſſe the Lord:praiſe him and magnify him for euer.

O ye preſtes of the lord,bleſſe ye the Lord:prayſe hym and magnifie him for euer.

O ye ſeruaũtes of the Lord,bleſſe ye the Lorde: prayſe him and magnifye him for euer.

O ye ſpirites and ſoules of the righteous,bleſſe ye the lord:prayſe him and magnify him for euer.

O ye holy and humble men of herte,bleſſe ye the lord: praiſe him and magnifye him for euer.

O Ananias,Azarias,and Miſael, bleſſe ye the Lord: prayſe him and magnifie him for euer.

Glory be to the father,and to the Sonne,and to the holye Ghoſte.

As it was in the begynnynge,is nowe,and euer &c.

And after the ſeconde leſſon ſhalbe vſed and ſayde Benedictus in Engliſhe as foloweth.

Benedictus.



Leſſed be the Lord GOD of Iſraell: for he hath viſited and redemed his people.

And hath raiſed vp a mighty ſaluaciõ for vs:in the houſe of hys ſeruaunt Dauid.

As he ſpake bi the mouth of his holy prophetes:which haue bene ſence the world began.

That we ſhould be ſaued from our enemys:and from the handes of al that hate vs.

To performe the mercy promiſed to our forfathers, and to remember his holy couenant.

To perfourme the othe whiche he ſware to oure forefather Abraham:that he would geue vs.

That we beyng deliuered out of the handes of oure enemies:might ſerue him without feare,

In

In holyneſſe and ryghtuouſneſſe before hym all the dayes of our lyfe.

And thou Chylde ſhalt be called the Prophete of the hygheſt: for thou ſhalt go before the face of the Lorde to prepare hys wayes.

To gyue knowledge of ſaluacyon vnto hys people: for the remiſſion of theyr ſynnes.

Through the tender mercie of our God: whereby the day ſpring from on hyghe, hath viſited vs.

To gyue light to them that ſitte in darckenes, and in the ſhadowe of death: & to guide our feete into the waye of peace.

Glory be to the Father, and to the Sonne: and to the holy Ghoſte.

As it was in the begynning, is nowe, and euer ſhalbe: worlde wythout ende. Amen.

Or the. C. Pſalme. Iubelate.



Be ioyfull in the Lorde (al ye landes:) ſerue the Lord wyth gladnes, and come before hys preſence wyth a ſong.

Be ye ſure that the Lord he is God: it is he that hathe made vs, and not we our ſelues, we are hys people, and the ſhepe of hys paſture.

O go your way into his gates wyth thankeſgeuing, and into hys courtes wyth prayſe: be thanckefull vnto hym, and ſpeake good of hys name.

For the Lorde is gracious, his mercy is euerlaſtyng: and his truth endureth from generacion to generacion.

Glory be to the father. &c. As it was in the. &c.

Then ſhalbe ſayde the Crede by the Miniſter and the people ſtandyng.



Beleue in God the father almightie maker of heauen and earth. And in Jeſus Chriſte hys onely ſonne our Lord. Which was conceiued by the holy ghoſt, borne of the Virgin Marie. Suffred vnder Ponce Pylate, was crucified, dead and buried, he deſcended into Helle. The thirde day he roſe agayne from the deade. He aſcended into

into heauen, and sitteth on the ryghte hande of God the Father almightie. From thence he shall come to iudge the quicke and the deade. I beleue in the holy Ghoste. The holy Catholique Churche. The cõmunion of saintes. The forgiuenesse of sinnes. The resurrection of the body. And the life euerlasting, Amen.

And after that, these prayers folowyng, aswell at Euenyng prayer, as at Mornyng prayer, al deuoutlye knelyng. The minister firste pronoũcyng with a loude voyce.

The Lorde be with you.
Aunswere.
And with thy spirite,
The Ministre.
Let vs praie:
Lorde haue merry vpon vs.
Christ haue mercie vpon vs,
Lorde haue mercy vpon vs.

Then the Ministre, Clerkes, and people: shall saye the Lordes prayer in Englyshe, wyth a loude voice.

Our father whiche. &c.

Then the Ministre standing vp shal say.
O lorde shewe thy mercy vpon vs.
Aunswere.
And graunt vs thy saluation.
Priest.
O Lorde saue the Kyng.
Aunswere.
And mercifully heare vs when we call vpon the.
Prist.
Indue thy ministers With rightuoulnes,
Aunswere.
And make thy chosen people ioyful.
Priest.
O Lorde saue thy people.
Aunswere.
And blesse thyne enheritaunce.

Priest.

Giue peace in our tyme, O Lorde.

Aunswere.

Because there is none other that fighteth for vs, but onely thou, O God.

Priest.

O God make cleane our hartes with in vs.

Aunswere.

And take not thy holy spirite from vs.

☞ Then shal folowe thre Collectes. The firste of the daye, whiche shall be the same that is appointed at the Communion. The seconde for peace, The thyrde for grace to lyue wel. And the two laste Collectes shal neuer aultre, but dayly be sayde at Mornyng prayer, throughout all the yere, as foloweth.

The seconde Collecte for Peace.



God, Which art authour of peace, and louer of cõcord, in knowledge of whom standeth our eternal lyfe, whose seruice is perfect fredõ, defend vs thy humble seruants, in al assaults of our enemies that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Jesu Christ our lord. Amẽ.

The thirde Collecte for Grace.



Lorde our heauenly father, almightie and euerlastyng God, whiche haste saufly brought vs to the begynnyng of thys day: defende vs in the same wyth thy myghtye power, and graunte that this date we fall into no synne, neither runne into any kinde of daunger, but that al oure doinges may be ordred by thy gouernaunce to do alwayes that is ryghtuous in thy sighte: through Jesus Christ our LORDE. Amen.

(¶)

¶ An

An Order for Euenyng.

Praier throughout the yere.

The Priest shal saie.

Our father whyche, &c.

Then likewise he shall saye.

O Lorde open thou our lippes.

Aunswere.

And our mouthe shall shewe furth thy prayse.

Priest.

O God make spede to saue vs.

Aunswere.

Lorde make haste to helpe vs.

Priest.

Glory be to the father, and to the sonne, and to the holy ghoste.

As it was in the beginninge, is nowe, and euer shalbe worlde wythout ende. Amen.

Praise ye the Lorde.

Then Psalmes in order, as they be appointed in the Table for Psalmes, except there be proper Psalmes appointed for that day Then a Lesson of the olde Testament, as is appointed likewise in the kalender, except there be proper lessons appointed for that day After that, *Magnificat*, in Englishe, as foloweth.

Magnificat. Luke. i.

MY soule doeth magnifie the Lorde.

And my spirit hath reioyced in god my sauiour.

For he hath regarded the lowelines of his handmaiden.

For beholde from hence furth al generacions shall call me blessed.

For he that is myghtie hath magnified me: and holy is his name.

And

And his mercy is on them that feare him, throughout out all generations.

He hathe shewed strength with his arme, he hath scatered the proude in the imagination of their hertes

He hath put downe the mightye from their seate: and hath exalted the humble and meke.

He hath filled the hungry with good thinges: and the riche he hath sent empty away.

He remembring his mercy, hath holpen his seruaunt Israel: as he promised to our forefathers, Abraham, and his sede for euer.

Glorye be to the Father, and to the Sonne, and to the holy Ghoste.

As it was in the beginninge, is nowe, and euer shalbe worlde without ende. Amen.

Or the xcviii. Psalme. Cantate domino canticum nouum.

Synge vnto the Lord a newe song: for he hath done maruelous thinges.

with his owne ryghte hande, and with his holy arme: hath he gotten hym selfe victorye.

The LORD declared his Saluation: his righteousnes hath he openlye shewed in the syght of the heathen.

He hath remembred his mercy and truthe toward the house of Israell: and al the endes of the world haue sene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde, all ye landes: synge, reioyce, and geue thankes.

Prayse the Lorde vpon the harpe: synge to the harpe, with a Psalme of thankesgeuynge.

with Trumpettes also and shawmes: O shewe youre selues ioyful before the Lord the kynge.

Lette the Sea make a noyse, and al that therin is: the rounde worlde, and they that dwell therin.

Lette the floudes clappe their handes, and let the hilles be ioyfull togyther before the Lorde: for he is come to iudge the earth.

with ryghteousnes shall he iudge the world: and the

people wyth equitie.

Glorye be to the Father, and to the Sonne, and to the holy Ghoste.

As it was in the beginninge, is nowe, and euer shalbe worlde without ende. Amen.

¶ Then a lesson of the new testament. And after that (Nunc dimittis) in Englyshe as foloweth.



LOrde, now lettest thou thy seruaunt depart in peace: according to thy worde.

For mine eyes haue sene thy saluation.

which thou hast prepared before the face of all people.

To be a light to lyghten the Gentiles: & to be the glory of thy people Israell.

Glory be to the father, and to the sonne, and to the ho- Ghoste.

As it was in the beginninge, is now, and euer shall be worlde without ende. Amen.

Or this Psalme, Deus misereatur nostri, in Englyshe.



GOD be merciful vnto vs, & blesse vs: and shew vs the lyght of his countenaunce, and be mercifull vnto vs.

That thi way may be knowen vpon earth: thy sauing health among all nacions.

Let the people prayse the, O God: yea, let all the people prayse the.

O let the nacions reioyce and be gladde, for thou shalt iudge thy folke rightuously: and gouerne the Nacions vpon earth.

Let the people prayse the, O GOD: let all the people praise the.

Then shall the earth bringe forthe her encrease, & God euen our owne God shall geue vs his blessynge.

God shall blesse vs: and all the endes of the world shal feare him.

Glory be to the father, and to the sonne, and to the holye Ghoste.

As it was in the beginninge, is nowe, and euer shalbe worlde without ende. Amen.

¶ Then shall folow the Crede wyth other prayers, as is before appointed at Morning prayer, after Benedictus And with thre Collectes. First of the day, the second of peace, thyrd for ayde against all perils, as hereafter followeth, whiche two last Collectes, shalbe dayly saide at Euenung prayer without alteration.

¶ The seconde Collect at Euenynge prayer.

O God, from whom all holy desires, al good counsailes, and al iust workes do procede: geue vnto thy Seruauntes that peace, which the worlde can not geue: that bothe our hertes may be set to obey thy commaundementes, and also that by the, we beyng defended from the feare of oure enemies, maye passe our time in rest and quietnesse. Throughe the merites of Jesus Christ our sauiour. Amen.

¶ The third Collect for ayde, agaynst all peryls.

Lyghten oure darckenesse, wee beseche thee (O LORDE) and by thy greate mercye defende vs from all perils and daungers of this night for the loue of thy onely sonne our sauiour Jesus Christ. Amen.

¶ In the feastes of Christmas, the Epiphany. S. Mathie. Easter, the Ascention. Pentecost. S. John Baptist. S. James, S. Bartholomew, S. Mathew, S. Simon, and Jude, S. Andrew, and Trinitie Sonday: Shalbe longe or saide, immediatly after Benedictus thys confession of our christien faythe.

Whosoeuer will be saued: before all thynges, it is necessary that he holde the Catholike faithe. Quicūq; vult. &c.

whiche Faithe, excepte euerye one doe kepe holy, and vndefiled, without doubt he shall perysh euerlastingly.

And the Catholycke Faithe is thys:

that we worshyp one God in Trinitie, and trinitie in vnitye.

Neither confoundinge the persons: nor deuidyng the substaunce.

For there is one persone of the Father, an other of the sonne: and another of the holy ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost is al one: the glory equal, the maiesty coeternall.

Suche as the father is, such is the sonne: and suche is the holy ghost.

The father vncreate, the sonne vncreate: and the holy ghoste vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The father eternall, the sonne eternall: and the holye Ghost eternall.

And yet they are not thre eternalles: but one eternal.

As also, there be not thre incomprehensibles, nor thre vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is almighty, the Sonne almighty, and the holy ghost almighty.

And yet are there not thre Almyghtyes, but one Almighty.

So the father is God, the sonne is God: and the holye ghost is God.

And yet are they not thre Gods, but one God.

So likewise the father is Lord, the sonne Lorde: and the holy ghost Lorde.

And yet not thre Lordes, but one Lord.

For like as we be compelled by the Christian verity to acknowledge euerye person by hym selfe to be God, and Lorde.

So are we forbidde̅ by the catholique Religion, to say: there be thre Gods, or thre lordes.

The Father is made of none: neyther created, nor begotten.

The

The ſonne is of the Father alone: not made, nor created, but begotten.

The holye Ghoſte is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceding.

So there is one father, not thre fathers, one ſonne, not thre ſonnes, one holy Ghoſt, not thre holy Ghoſtes.

And in this trinitie, none is afore, or after other: none is greater, nor leſſe then other.

But the whole thre perſones: be coeternal toguether, and coequall.

So that in all thinges as is aforeſaide: the Unitye in Trinitie: and the Trinitie in vnitie is to be worſhipped.

He therfore that wil be ſaued: muſt thus thincke of the Trinitie.

Furthermore, it is neceſſary to euerlaſting ſaluation that he alſo beleue ryghtlye, in the Incarnation of oure Lord Jeſu Chriſt.

For the ryght Faythe is, that we beleue and Confeſſe, that oure Lorde Jeſus Chriſte the ſonne of God, is God and man.

GOD of the ſubſtaunce of the father, begotten before the worldes: & man of the ſubſtaunce of his mother, borne in the worlde.

Perfect God, and perfect man of a reaſonable Soule, and humaine fleſhe ſubſiſtynge.

Equal to the father as touchyng his godhead: and inferior to the father, touching his manhode.

Who although he be God and man: yet he is not two, but one Chriſt.

One, not by conuerſion of the Godhead into fleſhe: but by taking of the manhode into God.

One altogether, not by confuſion of Subſtaunce: but by vnitie of perſon.

For as the reaſonable ſoule and fleſh is but one man: ſo God and man is but one Chriſte.

Who ſuffred for our ſaluation: deſcended into hel: roſe againe the third day from the deade.

He aſcended into heauen: he ſitteth on the ryght hand

of the father, God Almighty, from whence he shall come to iudge the quicke and the dead.

At whose comming al men shal rise againe with their bodies, and shal giue accompt for their owne workes.

And they that haue done good, shall go into life euerlasting, & they that haue done euel, into euerlasting fyre.

This is the Catholike faith, whiche except a man beleue faithfully, he can not be saued.

Glory be to the father, and to the sonne, and to the holy Ghost.

As it was in the beginninge, is nowe, and euer shalbe worlde without ende. Amen.

Thus endeth the order of Morning and Eueninge prayer through the whole yere.

Here foloweth the Letany.

to be sed vpon Sōdayes, wedensdayes, and Fridayes, and at other tymes, when it shalbe commaunded by the Ordinarye.



GOD the father of heauen: haue mercy vpon vs miserable synners.

O God the father of heauen. &c.

O God the sonne, redemer of the world: haue mercy vpō vs miserable synners.

O God the sonne redemer of. &c.

O GOD the holy Ghoste, procedinge from the father & the Sonne: haue mercy vpon vs miserable synners.

O God the holy Ghost procedinge from. &c.

O holy, blessed, and glorious Trinitie, three persons & one God: haue mercy vpon vs miserable synners.

O holy, blessed, and glorious trinitye, thre persons. &c.

Remem-

Remember not Lorde our offences, nor the offences of our forefathers, neither take thou vengeaunce of oure sinnes: spare vs good LORD, spare thy people whome thou hast redeined wyth thy moste precious bloude, and be not angrye with vs for euer.

Spare vs good Lorde.

From all euil and mischief, from synne, from the crafftes and assaultes of the Deuil: from thy wrathe, and frō euerlastinge dampnation.

Good Lorde deliuer vs.

From all blyndnes of herte, from pride, vayne glorye and hypocrisy, from enuy, hatred, and malice, and al vncharitablenes.

Good Lorde deliuer vs.

From Fornicacion, and all other deadly Synne: and frome all the deceiptes of the worlde, the Flesche, and the Deuill.

Good Lorde deliuer vs.

From lightninges and tempestes, from plague, pestilence and famine, from battayle and murther, and from soubdeine deathe:

Good Lorde deliuer vs.

From al sedition and priuey conspiracye, from the tyranny of the Bishop of Rome, and al his detestable enormities, frō al false doctrine and heresy, from hardnes of harte, and contempt of thy worde and commaundement.

Good Lorde deliuer vs.

By the mysterye of thy holy Incarnacion, by thy holy Natiuitie and circumcision, by thy Baptisme, fastynge, and temptacion.

Good Lorde deliuer vs.

By thine agonie and bloudy sweate, by thy crosse and passion, by thy precious deathe, and buryall, by thy gloryous resurrection, and ascencion, and by the comminge of the holy ghoste.

Good Lorde deliuer vs.

In al tyme of our tribulacion, in all tyme of our welth, in the houre of death, and in the day of iudgement.

Good Lorde deliuer vs.

we synners do beseche the to heare vs (O Lorde God) and that it may please the to rule and gouerne thy holye Churche vniuersally, in the ryght way.

We beseche the to heare vs good Lord.

That it may please the, to kepe Edwarde the sixte thy seruaunt our Kynge, and gouernour.

We besech the to heare vs good Lorde.

That it may please the, to rule his harte in thy faythe, feare, and loue, that he maye alwayes haue affiaunce in the, and euer seke thy honoure and glorye.

We beseche the to heare vs good Lorde.

That it may please the, to be his defender and keper, geuyng hym the victorie ouer al his enemyes.

We beseche the to heare vs good Lorde.

That it maye please the to illuminate all Bysshoppes Pastours, & Ministers of the Churche, with true knowledge, and vnderstandyng of thy worde, and that both by their preachyng and liuynge, they may sette it furth, and shewe it accordyngly.

We besech the to heare vs good Lorde.

That it may please the to endue the lordes of the Coũsaille, and al the nobilitie, with grace, wisedome, and vnderstandynge.

We besech the to heare vs good Lorde.

That it may please thee to blesse and kepe the Magistrates, geuyng them grace to execute iustice, & to mayntaine truthe.

We besech the to heare vs good Lord.

That it may please the to blesse, & kepe all thy people.

We beseche the to heare vs good Lorde.

That it maye please the to geue to all nacions, vnitie, peace and concorde.

We beseche the to heare vs good Lorde.

That it maye please the to geue vs an harte, to loue, and dreade the, and diligently to lyue after thy commaũdementes.

We beseche the to heare vs good Lorde.

That it may please the to gyue all thy people encrease of grace, to heare mekely thy worde, & to receiue it with pure affeccion, & to bryng furth the fruites of the spirit.

We

We beſeche the to heare vs good Lorde.

That it may pleaſe the, to bring into the way of truth al ſuche as haue erred, and be deceiued.

We beſeche the to heare vs good Lorde.

That it maye pleaſe thee, to ſtrengthen ſuche as dode ſtande, and to comforte, and helpe the weake harted, and to rayſe theym vp that falle, and finally to beate downe Sathan vnder our feete.

We beſeche the to heare vs good Lorde.

That it may pleaſe the, to ſuccour, helpe, and comforte all that be in daunger, neceſſitie, and tribulation.

We beſeche the to heare vs good Lorde.

That it maye pleaſe the to preſerue all that trauaile, by lande, or by water, al women labourynge of child, all ſicke perſons, and yonge chyldren, and to ſhew thy pitye vpon all priſoners and captiues.

We beſeche the to heare vs good Lorde.

That it may pleaſe the to defende, and prouide for the fatherles children and widowes, and al that be deſolate and oppreſſed.

We beſeche the to heare vs good Lorde.

That it may pleaſe the to haue mercy vpon al men.

We beſech the to heare vs good Lorde.

That it may pleaſe the to forgeue oure enemies, perſe-tours, and ſlaunderers, and to turne their hertes.

We beſeche the to heare vs good Lorde.

That it may pleaſe the to geue and preſerue to our vſe the kindly fruites of the earth, ſo as in due time we may enioye them.

We beſeche the to heare vs good Lord.

That it maye pleaſe the to geue vs true repentaunce, to forgeue vs al our ſinnes, negligences, and ignoraun-ces: and to endue vs wyth the grace of thy holy ſpirite, to amend our liues, according to thy holy word.

We beſeche the to heare vs good Lorde.

Sonne of God: we beſeche the to heare vs

Sonne of God: we beſech the to heare vs.

O Lambe of God, that takeſt away the ſynnes of the world.

Graunt vs thy peace.

O Lambe of God that takeſt awaye the ſynnes of the worlde.

Haue mercy vpon vs

O Chriſte heare vs.

O Chriſte heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Chriſte haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whych arte in heauen. &c.

And leade vs not into temptation.

But deliuer vs from euyll. Amen.

¶ The Verſicle.

O Lord, deale not with vs after our ſinnes.

The aunſwere.

Neither reward vs after our iniquities.

¶ Let vs praye.



God merciful father, that deſpiſeſt not the ſighinge of a contrite hart, nor the deſire of ſuche as be ſorowfull, mercifully aſſiſte our prayers, that we make before the, in all oure troubles, and aduerſities, whenſoeuer they oppreſſe vs, and graciouſlye heare vs, that thoſe euelles, whiche the crafte and ſubtilty of the deuel, or man, worketh againſt vs, be broughte to noughte and by the prouidēce of thy goodneſſe, they may be diſperſed, that we thy Seruauntes beinge hurte by no perſecutiōs, may euermore geue thanckes to the, in thy holy Church, through Jeſus Chryſt our Lorde.

O Lorde aryſe, helpe vs, and deliuer vs for thy names ſake.



God, we haue heard with our eares, and our fathers haue declared vnto vs the noble worckes that thou diddeſte in their dayes, and in the olde time before them.

O Lorde aryſe, helpe vs, and deliuer vs for thyne honoure.

Glorye be to the father, and to the ſonne, and to the holy Ghoſte.

As it was in the beginninge, is nowe and euer shall be
worlde without ende. Amen.
From our enemyes defende vs, O Chryst.
Graciously loke vpon our afflictions.
pitifully beholde the sorowes of our harte.
Mercifully forgeue the synnes of thy people.
Fauourably with mercy, heare our prayers.
O sonne of Dauid, haue mercye vpon vs.
Both now and euer, vouchsaufe, to heare vs, O Christe.
Graciously heare vs O Christe.
Graciously heare vs: O Lorde Chryst.

The versicle.

O Lorde let thy mercye be shewed vpon vs.

The Aunswere.

As we do put our trust in the.

Let vs pray.

WE humbly beseche the, O father, mercifullye to loke vpon oure infirmities, and for the glorye of thy names sake, turne from vs all those euilles that we moste righteouslye haue deserued: and graunt that in all our troubles we may putte our whole truste and confidence in thy mercye, and euermore serue the in holines and purenes of liuyng, to thy honour and glory, throughe our onely mediatoure and aduocate Iesus Christe our Lorde. Amen.

For rayne, if the tyme requyre.

O GOD heauenlye father, whiche by thy sonne Iesu Christe, haste promised to all theim that seke thy kyngdome, & the ryghtuousnes therof, al thinges necessary to theyr bodelye sustenaunce: Sende vs we beseche the in thys oure necessitye, such moderate rayne and showers, that we maye receiue the fruites of the earth to our comfort, and to thy honour throughe Iesus Christ our Lord. Amen.

For fayre wether.

O Lorde God, which for the synne of man diddest ones drowne al the world, except eight persons, and afterward of thy greate mercy diddest promise neuer to destroye it so agayne: we humblye beseche the, that althoughe we for our iniquities haue worthely deserued thys plague of rayne and waters: yet vpon our true repentaunce thou wilt send vs such weather, wherby we may receiue the frutes of the earth in due season, & learne both by thy punishment to amende our liues, and for thy clemencye to geue the prayse and glory, throughe Jesu Christ our Lorde. Amen.

In the time of dearth and famine.

O God heauenly father, whose gift it is that the rayne dothe fall, the earth is frutefull, beastes encrease, and fishes doe multiplye: beholde, we beseche thee, the afflictions of thy people, and grãunt that the scarcitye and dearth (whiche we do now moste iustlye suffer for our iniquitie) maye throughe thy goodnes be mercifullye turned into cheapenes & plentye, for the loue of Jesu Christe our Lorde, to whom wyth the and the holy Ghost, &c. Amen.

Or thus.

O God mercifull father, whiche in the time of Heliseus the Prophet, diddest soubdeinlye turne in Samaria great scarcitye and dearth, into plenty and cheapenes, & extreme famine, into aboundaunce of victuall: haue pitie vpon vs that now be punished for oure synnes wyth like aduersitye, encrease the fruites of the earth by thy heanẽly benediction: And graunt that we receiuing thy bountifull liberalitye, may vse the same to thy glory, our comfort, & relefe of our nedy neyghbours, through Jesu Christe our Lorde. Amen.

In the time of Warre.

O Almighty God, Kynge of all Kynges, and gouernoure of all thinges, whose power no Creature is able to resiste, to whome it belongeth iustlye to punishe synners, and to be mercifull to theim that trulye repent

repente, saue, and deliuer vs (wee humbly beseeche thee) frō the handes of our enemies, abate their pride, aswage their malice, and confound their deuises, that we beyng armed with thy defence, maie be preserued euermore frō all perilles, to glorify thee, whiche art the onely geuer of all victorie, through the merites of thy onely sonne Jesu Christ our lorde. Amen.

¶ In the tyme of any common plague or sickenesse.

O Almightie God, whiche in thy wrathe, in the tyme of kyng Dauid, diddest slea with the plague of pestilence, thre score and ten thousande, and yet remembryng thy mercie, diddest saue the reste, haue pitie vpon vs miserable sinners, that now are visited with greate sickenesse, and mortalitie, that like as thou diddest then commaunde thyne Angell, to ceasse frō punishyng: so it maie nowe please thee, to withdrawe from vs this plague, and greuous sickenesse, through Jesus Christe our lorde. Amen.

¶ And the Letanie shall euer ende with this Collecte folowyng.

A Lmightie GOD, whiche haste geuen vs grace at this tyme with one accorde, to make our common suplications vnto thee and doest promise, that when two or three be gathered in thy name, thou wilt graūt their requestes, fulfill nowe, O Lorde, the desires, and peticions of thy seruauntes, as maie be most expedient for theim, graūtyng vs in this worlde, knowlege of thy truthe, and in the worlde to come, life euerlastyng. Amen.

The Collectes Epistles

and Golspelles, to be vsed at the celebration of the lordes supper, and holy Communion throughe the yeare,

The fyrst Sondaie

of Aduent.

The Collect.



Almighty God geue vs Grace that wee may caste awaie the worckes of darkenes, and put vpon vs the armour of lyghte nowe in the tyme of this mortall life (in the which thy sõne Jesus Chryste came to visite vs in greate humilitie,) that in the last daie, when hee shall come agayne in hys glorious Maiestye, to Judge bothe the quicke, and the deadde, we maie rise to the life immortall Throughe him, who liueth and reigneth with the and the holy Ghost nowe, and euer. Amen.

The Epistle.



we nothyng to any man but thys, that ye loue one another, for hee that loueth another, fulfilleth the Lawe. For these commaundementes, thou shalt not commit adultery. Thou shalt not kil. Thou shalte not steale. Thou shalte beare no false witnes, Thou shalt not luste. And so furth, if there be any other Commauudemente, it is all comprehended in this saieng: namely loue thy neighbor as thy selfe. Loue hurteth not his neighbour, Therefore is loue the fulfillyng of the Lawe. This also we knowe, Rom. xiii

the season, how that it is time that we shold now awake out of slepe, for nowe is our Saluation nerer then when we beleued. The night is passed, the daie is come nyghe. Let vs therfore cast away the dedes of darckenesse, and let vs put on tharmour of light. Let vs walke honestlie as it ware in the daielyght, not it eatyng, and drinking neither in chambering and wantones, neyther in strife and enuieng, but put ye on the Lorde Jesus Christe, and make not prouision for the flesh, to fulfill the lustes of it.

¶ The Gospel.

Mat. xxi. AND when they drewe nighe to Jerusalem, and ware come to Bethphage, vnto Mounte Oliuete: Then sente Jesus two of his disciples, saieng vnto theym, Goe into the Towne that lieth ouer against you, and anone ye shall fynde an Asse bounde, and a Colte with her, louse them, and bryng them vnto me. And if any man saie ought vnto you, saie ye, the Lorde hath nede of theym, and straight waie he will let theim go. All thys was done that it might be fulfilled whiche was spoken by the prophete, saieng: Tell ye the daughter of Sion: Beholde, the King commeth vnto the, meke, sittyng vpon an Asse, and a Colte, the foale of the Asse vsed to the yoke.

The Disciples went, and did as Jesus commaunded theim, and brought the Asse, and the Colte, and putte on theim their clothes, and set hym theron. And many of the people spredde their Garmentes in the waie, other cut doune braunches from the Trees, and strawed them in the waie. Moreouer, the people that went before, and they that came after tried saieng: Hosanna, to the Sonne of Dauid. Blessed is he that commeth in the name of the Lorde: Hosanna in the highest. And when he was come to Jerusalem, all the Citie was moued Saieng: Whoe is thys: and the people sayde: Thys is Jesus the Prophete of Nazareth a Citie of Galileye. And Jesus wente into the Temple of GOD, and caste oute all theym that solde, and boughte in the Temple, and ouerthrewe the

Tables

tables of the money chaungers, and the seates of theym that solde doues, and sayde vnto them: It is written, my house shalbe called the house of praier, but yee haue made it a denne of theues.

The seconde Sondaie

¶ The Collect.

BLessed Lorde, whiche hast caused all holy scriptures to be written for our Learnyng, graunt vs, that wee may in suche wise heare theym, reade, marke, learne and inwardly digest them, that by patience, and comforte of thy holy worde, we may embrace, and euer holde faste the blessed hope of euerlastyng lyfe, whiche thou haste geuen vs in our sauiour Iesus Christe. Amen.

¶ The Epistle.

WHatsoeuer thynges are written afore tyme, they are written for our Learnyng, that we through patience, and comforte of the scriptures might haue hope. The god of patience, and consolation, graunt you to bee like minded one towarde another, after thersample of christ Iesu, that ye al agreyng together, may with one mouth praise god the father of our Lorde Iesus Christe. wherefore receiue ye one another, as Christe receiued vs, to the prayse of God. And this I saye, that Iesus Christe was a Minister of the Circumcision for the truthe of God to confirme the promises made vnto the fathers, and that the Gentiles might praise God for hys mercye, as it is witten: For this Cause will I prayse the among the Gentiles, and syng vnto thy name. And againe he saithe, Reioyce ye gentiles with his people. And again praise the Rom. xv.

Lorde all ye gentiles, and laude him all ye Nations to-guether. And agayne Esay sayth: There shalbee the rote of Jesse, and he that shall ryse to Reygne ouer the Gentiles: In hym shall the Gentiles truste. The GOD of hope fill you with all ioy, and peace in beleuyng, that ye may be riche in hope, throughe the power of the holye Ghoste.

¶ The Gospell.

Luke, xxi

There shalbe signes in the Sunne, and in the Mone, and in the starres, and in the earthe, the people shalbe at their wittes ende throughe dispaire. The sea and the water shall roare, and mennes heartes shall faile them for feare, and for loking after those thynges whiche shall come on the earth. For the powers of heauen shall moue. And then shall they se the sonne of man come in a cloude with power, and great glory. When these thynges begynne, to come to passe, then loke vp, and lyfte vp your heades, for your redemption draweth nigh. And he shewed them a similitude: Beholde the figge tre, and all other Trees, when they shote furthe their buddes, ye see and knowe of your owne selues, that Sommer is then nighe at hande. So likewise yee also (when ye see these thynges come to passe,) bee sure that the Kyngdome of GOD is nyghe. Uerely, I saye vnto you, this Generation shal not passe, till all be fulfilled, Heauen and earthe shall passe, but my worde shal not passe.

¶ The thirde Sondaie

¶ The Collect.

LOrde we beseche the geue eare to our prayers, and by thy gratious visitation lighten the darkenes of our harte, By our Lorde Jesus Christe. Amen.

The

¶ The Epistle.

LET a man this wyse esteme vs, euen as the ministers of Christ, and Stuardes of the Secretes of God. Furthermore, it is required of the Stuardes, that a man bee found faithfull. with mee it is but a very smallethyng that I shoulde be iudged of you, either of mannes Iudgemente, no I Iudge not myne owne selfe, for I knowe nought by myselfe yet am not I therby iustified. yt is the Lorde that iudgeth me. Therfore iudge nothing before the time, vntil the Lorde come, whiche will lyghten thynges that are hidde in darckenes, and open the counsailes of the hartes, and then shall euery man haue praise of God. i. Cor. iiij.

¶ The Gospell.

WHEN Ihon beyng in prisone hearde the worckes of Christe, he sent two of his disciples, and saide vnto hym: Art thou he that shall come, or doe we looke for an other: Iesus aunswered and sayde vnto them, go and shewe Ihon agayne what ye haue hearde and sene. The blynde receiue their Syght, the laime walke, the lepers are clensed and the deafe heare, the dead are raised vp, and the pore receyue the gladde tidynges of the Gospel, and happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people cõcernyng Ihon. what went ye out into the wildernes to see: A Riede that is shaken with the winde: Or what went ye out for to see, a man clothed in soft raiment: Beholde, they that were soft clothyng, are in kynges houses. But what went yee out for to see: A Prophete: Verely, I say vnto you, and more then a Prophete: For this is he of whome it is written, Behold I sende my messenger before thy face, which shal prepare thy way before the. Math. xi.

The

¶The fourth Sondaie

¶The Collecte

LORde, rayse vp we pray the, thy power, and come among vs, and with greate mighte Succour vs, that where as thorough our sinnes, and wickednes, we be sore lette, and hindered, thy bountifulle Grace and mercy through the Satisfaction of thy Sonne our lorde, may spedily deliuer vs, to whome with the, and the holy Ghost, be al honour, and glory, worlde without ende. Amen.

The Epistle.

Phil. iiii. REioyse in the LORDE alwaie, and againe I saie reioyce. Let your softenesse be knowen to all menne: the Lorde is euen at hande. Be careful for nothynge: But in all praier, and supplication lette your petitions bee manifeste vnto God, with geuyng of thanckes. And the peace of God, (whiche passeth all vnderstandynge,) kepe your hartes, and myndes, through Christ Iesu.

The Gospel.

Ihon. i. THis is the recorde of Ihon, when the Iewes sent prestes, and Leuites, from Ierusalē, to aske him, what art thou? and he confessed, and denied not, & said plainly, I am not Christ. And thei asked him what thē? art thou Helias? and he saith I am not. Art thou the prophete, & he answered no. Thē saide thei vnto him, what art thou? that we may geue an aunswere vnto them that sent vs, what saiest thou of thy selfe? He sayde, I am the voice of a crier in the wildernesse, make straighte the waye of the Lorde as saide the Prophete Esaye. And they whiche were sente, were of the Pharisies: And thei asked hym, and sayde vnto hym: why Baptisest thou then if thou be not Christe

Christ, nor Helias, neither that Prophet: Jhon aunswered theim saieng: I Baptise with water, but there standeth one among you, whome ye knowe not, he it is, whiche though he came after me was before me, whose shooe lachet I am not worthy to vnloase. These thynges ware done at Bethabara beyond Jordane, where Jhon didde Baptise.

On Christmasse daie.

The Collecte



Almightie GOD, whiche hast geuen vs thy only begotten sonne, to take our Nature vpon hym, and this daye to be borne of a pure Virgine, graunt that we being regenerate, and made thy children, by adoption, and grace, may dayly be renued by thy holy spirite, through thesame our Lorde Jesus Christe, who liueth, and reigneth with the and the holy Ghost, nowe and euer. Amen.

The Epistle.



God in times past, diuersly and many waies spake vnto the fathers by prophetes but in these last daies, he hath spoken to vs by his owne sonne, whome hee hathe made heire of al thinges, by whome also, he made the world. whiche sonne being the bryghtnes of his glorye, and the very Image of his substaunce, rulyng all thinges wyth the woorde of his power, hath by his owne persone purged our sinnes, and sitteth on the right hande of the maiesty on high, beyng so muche more excellent thē the aungels, as he hathe by enheritaunce obteined a more excellent naine then they. For vnto whiche of the Aungelles saide he at any time. Thou art my sonne, this day haue I begotten the. And again, I wilbe his father, and he shall be my sonne. And againe, when he bringeth in the fyrste begotten Sonne into the worlde, he saith: and let all the Aungelles Hebre. 1

aungelles of God worship hym. And vnto the Aungels he saith, he maketh his aungelles Spirites, and his ministres a flambe of fire. But vnto the sõne he saith. Thy Seate O God, shalbe for euer and euer. The Sceptre of thy kingdome is a right scepter. Thou hast loued righteousnes, and hated iniquitie: wherefore, God, euen thy God, hath anointed the with oile of gladnesse aboue thy fellowes, And thou Lord in the beginnyng hast laid the foundation of the earth: and the heauens are the workes of thy handes. They shal perishe but thou endurest, but they al shal waxe olde as doth a garmente, and as a vesture shalt thou chaunge them, & thei shalbe chaunged But thou art euen thesame, and thy yeres shal not faile.

The Gospel.

Ihon. i.

IN the beginnyng was the woorde, and the word was with God, and God was the worde: Thesame was in the begynnyng with God. All thinges wer made by it, and without it was made nothing that was made. In it was lyfe, and the lyfe was the Lyghte of Menne, and the light shineth in the darckenesse, and the darckenesse comprehended it not. There was sent from God, a man whose name was Jhon, thesame came as a witnesse to beare witnesse of the light, that al men through him might beleue. He was not that light, but was sente to beare witnes of the light. That light was the true light, whiche lightneth euery man that commeth into the worlde. He was in the worlde, and the worlde was made by hym and the worlde knew him not. He came among his owne and his own receiued him not, But as many as receiued him, to them gaue he power to be made sonnes of GOD euen them that beleued in his name. whiche were borne not of bloude, nor of the wil of the flesche, nor yet of the wil of man but of God. And thesame woorde became flesche, and dwelt among vs, and we sawe the glory of it, as the glory of the only begotten sonne of the father, ful of grace and truthe.

Saincte

S. Stephenes Daie.

¶ The Collect.

GRaunt vs, O Lorde, to learne to loue our enemies, by the ample of thy Martir sainct Stephen, who praied for his persecutours: To thee, whiche liuest and reignest. &c.

¶ Then shall folowe the Collect of the Natiuitie, whiche shalbe saied continually, vnto Newe yeres daie.

¶ The Epistle.

AND Stephene beeyng full of the holy ghost, looked vp stedfastly with his yes into heauen, and sawe the glorie of God, and Jesus standyng on the right hande of God, and saied: beholde, I see the heauens open, and the sonne of manne standyng on the right hande of God. Then thei gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon hym all at ones, and cast hym out of the Citee, and stoned hym. And the witnesses laied doune their clothes at a young mannes feete, whose naine was Saull, and thei stoned Stephene, callyng on and saiyng: Lorde Jesu receiue my spirite. And he kneled doune, and cried with a loude voyce: Lorde, laie not this synne to their charge. And when he had thus spoken, he fell on slepe. Actes.vii.

¶ The Gospell.

BEhold, I send vnto you Prophetes, and wise men, and Scribes, and some of them, ye shall kill, and Crucifie, and some of them, shall ye scourge in your Sinagogues, and persecute them from citee, to citee, that vpon you maie come all the righteous bloude, which hath been shedde vpon Mat.xxiii.

vpon the yearth, from the bloud of righteous Abell, vnto the bloud of zacharias, the sonne of Barachias, whō ye slewe, betwene the Temple, and the Altare. Uerely I saie vnto you, all these thynges shall come vpon this generacion. O Hierusalem, Hierusalē, thou that killest the Prophetes, and stonest them which are sent vnto thee, how often would I haue gathered thy children together euen as the Henne gathereth her Chickens vnder her wynges, and ye would not: Beholde, your house is lefte vnto you desolate. For I saie vnto you, ye shall not se me hencefurthe, till that ye saie, blessed is he that cometh in the name of the lorde.

Sainct Ihon

Euangelistes daie.

¶ The Collect.

MErcifull Lorde, we beseche thee, to cast thy bright beames of light vpon thy Churche, that it beyng lightened by the doctrine of thy blessed Apostle & Euangelist Ihon, maie attain to thy euerlastyng giftes through Iesus Christ our lorde. Amen.

¶ The Epistle.

i. Ihon. *i.*

THat whiche was frō the beginnyng, whiche wee haue heard, whiche wee haue seen with our iyes, whiche wee haue looked vpon, and our handes haue handled, of the woorde of life. And the life appered, and we haue seen and beare witnesse, and shew vnto you that eternall life, whiche was with the father, and appered vnto vs. That whiche wee haue seen, and heard, declare we vnto you, that ye also may haue felowship with vs, and that our felowshippe maie be with the father, and his sonne Iesus Christe, and this wee write vnto you, that ye may reioyce, and that your ioye may be full.

full. And this is the tidynges, whiche we haue heard of him, and declare vnto you, that God is light, and in him is no darknes at all. If we saie, we haue felowship with hym, and walke in darkenesse, we lie, & do not the truth. But and if we walke in light, euen as he is in light, then haue we felowshippe with hym, and the bloude of Jesus Christe his sonne, clenseth vs from all synne. If we saie, we haue no synne, wee deceiue our selues, and the truthe is not in vs. If we knowlege our synnes, he is faithfull and iust, to forgeue vs our synnes, and to clense vs from all vnrighteousnesse. If we saie, we haue not synned, we make hym a liar, and his worde is not in vs.

¶ The Gospell.

IEsus saied vnto Peter, folowe thou me, Peter turned aboute, and sawe the Disciple, whom Jesus loued, folowyng (whiche also leaned on his breast at supper) and said: lorde, whiche is he that betraieth thee? when Peter therfore sawe hym, he saied to Jesus, lorde, what shall he here dooe? Jesus saied vnto hym, if I will haue hym to tary till I come, what is that to thee, folow thou me. Then went this saiyng abrode emong the brethren, that that Disciple should not dye. Yet Jesus saied not to hym, he shall not die: but if I will that he tary till I come, what is that to thee. Thesame Disciple is he, whiche testifieth of these thynges, and wrate these thynges, and we knowe that his testimony is true, There are also many other thynges, whiche Jesus did, the whiche if thei should be written euery one, I suppose the worlde could not contein the bokes, that should be written. Ihon. xxi.

The innoentes daie.

¶ The Collect.

ALmightie GOD, whose praise this daie the young Innocentes, thy witnesses, haue confessed and shewed furthe, not in speakyng, but in dyyng: mortifie and kill all vices in vs, that in our conuersacion, our life maie expresse thy faith, whiche with our tongues, we do

confesse, through Jesus Christ our Lorde.

¶ The Epistle.

Apoc. xiiii. I Loked, and lo a Lambe stode on the mount Sion, and with hym an hundred and. xliiii. thousande, hauyng his name, and his fathers name, written in their foreheddes. And I heard a voyce from heauen, as the sound of many waters & as the voyce of a greate Thunder. And I heard the voyce of Harpers, harpyng with their Harpes. And thei song, as it wer a newe song before the seate, and before the. iiii. beastes, and thelders and no man could learne the song, but the. C. and. xliiii. thousande, whiche wer redemed from the yearth. These are thei, whiche were not defiled with women, for thei are Virgines: these folowed the Lambe, whersoeuer he goeth. These were redemed from menne, beyng the firste fruictes vnto God, and to the Lambe, and in their mouthes was founde no guyle, for thei are without spot, before the throne of God.

¶ The Gospell.

Math. ii. THe Angell of the lorde appered to Joseph in a slepe, saiyng: arise, and take the childe and his mother, and flie into Egipt, and be thou there til I bryng thee worde. For it wil come to passe that Herode shal seke the child to destroy hym. So when he awooke, he toke the childe and his mother by night, and departed into Egipt, and was there vnto the death of Herode, that it might be fulfilled, whiche was spoken of the lorde by the Prophete, saiyng: out of Egipte haue I called my sonne. Then Herode, when he sawe that he was mocked, of the wise men, he was exceedyng wrothe, and sent furthe men of warre, and slewe all the children, that were in Bethleem, and in all the costes (as many as were twoo yere olde, or vnder) accordyng to the tyme, whiche he had diligently knowen out of the wise menne Then was fulfilled that, whiche was spoken by the prophete Jeremie, where as he saied: in Rama was there a voyce heard lamentacion, wepyng, & greate mournyng: Rachell weppyng for her children, and would not be com-

forted

comforted, because they were not.

The Sonday.

after Christmas day.

¶ The Collecte.

ALmyghtye God, whiche hast geuen vs thy onely begotten sonne, to take our nature vpon hym, and this daye to be borne of a pure Uyrgin: graunte that we beynge regenerate and made thy chyldren, by adopcion and grace, maye daylye be renued by thy holye spirite, thorough the same our Lord Jesus Chryst, who liueth & reigneth. &c. Amen.

The Epistle.

AND I say, that the heire (as longe as he is a childe) differeth not frō a seruaūt, though he be Lorde of all, but is vnder tutours and gouernours, vntill the tyme that the father hathe appoynted. Euen so we also, when we were childrē, wer in bondage vnder the ordinaunces of the worlde. But when the time was full come, God sent his sonne, made of a womā, & made bonde vnto the law, to redeme them, which wer bonde vnto the lawe, that we thrughe election, might receiue the inheritaunce, that belongeth to the natural sonnes. Because ye are sonnes, God hath sent the spirite of his sonne, into our hartes, whiche cryeth Abba father. wherefore, now thou arte not a seruaunt, but a sonne: if thou be a sonne, thou art also an heire of God through Christ. Gala.iiii.

¶ The Gospel.

THis is the booke of the generatiō of Jesus Christ, the sonne of Dauid, the sonne of Abraham. Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judas, & hys brethren. Judas begat Phares, and Zaram, of Thamar. Phares begat Esrom, Esrom begat Aram. Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon. Salmon begat Bo- Math.i.

os of Rahab. Boos begat Obed, of Ruth. Obed begatte Jesse, Jesse begat Dauid the Kynge. Dauid the king, begat Salomon, of her that was the wyfe of Ury. Salomon begat Roboam. Roboam begat Abia. Abia begat Asa. Asa begat Josaphat. Josaphat begat Joram. Joram begat Osias. Osias begat Joathan. Joathan begat Achas. Achas begat Ezechias. Ezechias begat Manasses Manasses begat Amon. Amon begat Josias. Josias begat Jeconias, and his brethren, about the tyme that they wer caried away to Babilō. And after they wer brought to Babilon: Jeconias begat Salathiell. Salathiell begat Zorobabel. Zorobabel begat Abiud. Abiud begat Eliachim. Eliachim begat Azor. Azor begat Sadoc. Sadoc begat Achim. Achim begat Eliud. Eliud begat Eliazar. Eliazar begat Mathan. Mathan begat Jacob. Jacob begat Joseph, the husbande of Mary, of whome was borne Jesus, euen he that is called Chryste. And so al the generacions, from Abraham to Dauid, are. xiiii. generacions. And from Dauid, vnto the captiuitie of Babilon, are. xiiii. generacions. And from the captiuitie of Babilon, vnto Christe, are. xiiii. generations.

The birthe of Jesus Chryste, was on this wise. when hys mother Mary was Maryed to Joseph (before they came to dwel together) she was found with child by the holye ghoste. Then Joseph her husband (because he was a ryghteous man, and would not put her to shame) was mynded priuely to departe from her. But while he thus thought, beholde, the Angell of the Lorde appered vnto hym in slepe, sayinge: Joseph thou sonne of Dauid, feare not, to take vnto thee Mary thy wife: for that whiche is cōceiued in her, cometh of the holy ghost. She shal bring furthe a sonne, and thou shalte call his name Jesus. For he shal saue his people from their sinnes.

All this was doen, that it might bee fulfilled, whiche was spoken of the lorde by the Prophete, saying: behold a maide shalbe with child, and shal bringe furthe a sonne and they shall call his name Emanuell, whiche if a man interprete, is asmuche to saye, as God with vs. And Joseph

ſeph aſſone as he awoke out of ſlepe, did as the aungel of the Lorde had bidden hym, and he tooke his wyfe vnto hym, and knewe her not, till ſhee had brought furthe the firſte begotten ſonne, and called his name Jeſus.

¶ The Circumciſion of Chriſte.

¶ The Collecte

ALmyghty God, whiche madeſte thy bleſſed ſonne to be Circumciſed, and obedient to the lawe, for manne graunte vs the true Circumciſion of the ſpirite, that our hartes & al membres, beyng mortified frō all worldly, and carnall luſtes, may in al thynges obey thy bleſſed wil, throughe the ſame thy ſonne, Jeſus Chriſt our lorde

¶ The Epiſtle.

BLeſſed is that man to whome the Lorde wil not impute ſinne. Came thys bleſſednes then vpon the Uncircumciſion, or vppon the Circumciſion alſo, for we ſai that faithe was reckoned to Abraham for righteouſnes. How was it then reckoned: when he was in the Circumciſion, or when he was in the Uncircumciſion: Not in tyme of Circumciſion, but when he was yet vncircumciſed. And he receiued the ſigne of circūciſion, as a ſeale of the ryghteouſnes of faithe, whiche hee had yet beyng vncircumciſed, that he ſhoulde be the father of all theim that beleue, though they bee not circūciſed, that righteouſnes might be imputed to them alſo, and that he might be the father of circumciſion, not vnto theim onely, whiche came of the circumciſion, but vnto theim alſo that walke in the ſteppes of the faith, that was in our father Abraham before the time of circumciſion. For the promes (that he ſhould be heire of the worlde) happened not to Abraham, or to his ſede, through the law, but through the righteouſnes of faithe. For if they whiche are of the lawe be heires, Then is faith but vaine, and the promes of none effect. Rom. iiij.

The Gospel.

Lvke.ij. AND it fortuned assone as the Aungels were gone away from the shepherdes, into heauē they said one to another, let vs go now euen vnto Bethlem, and se this thyng whiche we heare saie is happened, which the lord hath shewed vnto vs. And they came with hast, and founde Marie, and Josephe, and the Babe, laied in a Maunger. And when they had sene it, thei published abrode the saieng that was tolde them of that child. And al they that hearde it, wondered at those thynges, whiche were tolde them of the shepeherdes, but Marie kept all those saienges, and pondered them in her hart. And the shepeherdes returned, praisyng & laudyng God, for all the thinges that they had hearde, and sene, euen as it was tolde, vnto them. And when the eight daie was come that the childe should be circumcised, his name was called Jesus whiche was named of the Angelles before he was conceiued in the wombe.

If there be a Sonday, betwene Thepiphany, and the Circumcision, then shalbe vsed thesame collect, Epistle, and Gospel, at the Communion, whiche was vsed vpon the day of Circumcision.

¶ The Epiphany.

¶ The Collect.

O God, which by the leadyng of a sterre, didest manifest thy only begotten Sonne to the Gentiles, mercifully graunte that we, whiche knowe the, now by faithe, maie after this life haue the fruition of thy glorious Godhed, through Christ our Lorde.

¶ The Epistle.

Ephe.iij. FOR this cause, I Paule am a Prisoner of Jesus Christe, for you heathen, yf ye haue hearde of the ministration of the grace of God, which is geuen me to you ward. For by reuelation shewed he the Misterie vnto me, as I wrote afore in few wordes. wher-

by

by, when ye reade, ye may vnderstande my knowlege in the mistery of Christ, whiche mistery in times past, was not opened vnto the sonnes of men, as it is nowe declared vnto hys holye Apostles and Prophetes, by the spirite that the Gentiles should be enheritours also, and of the-same body, and partakers of his promes of Christ, by the meanes of the Gospell, whereof I am made a Minister, according to the gift of the grace of God, whiche is geuen vnto me, after the workyng of his power. Unto mee the least of all sainctes, is this grace geuen, that I sholde preche among the Gentiles, the vnsearcheable richesse of Christ, & to make al men see, what the feloweshipp of the Misterye is, whiche from the beginnynge of the worlde, hath bene hid in God, whiche made al thynges through Jesus christe, to the intent, that now vnto the rulers, and powers in heauenlie thynges, might be knowen by the congregation, the manifold wisdome of God, according to the eternal purpose, whiche he wrought in Christ Jesu our Lorde, by whome we haue boldenes and entraunce with the confidence, whiche is by the faithe of hym.

The Gospel

When Jesus was borne in Bethleem, a citie of Jurye, in the tyme of herode the Kyng. Beholde: There came wyse men from the east, to Jerusalem, saieng, where is he that is borne Kyng of the Jewes: For we haue sene his starre in the East, and are come to worshippe him. when Herode the King had hearde these thynges, he was troubled, and all the citee of Jerusalem with hym. And when he had gathered all the chief priestes, and Scribes of the people together, he demaunded of thē, where Christ shoulde be borne. And thei said vnto hym, at Bethleem in Jury. For thus it is wrytten by the Prophete. And thou Bethleem in the lande of Juda, art not the least emōg the princes of Juda, for out of the ther shall come vnto me, the capiteine, that shall gouerne my people Israel. Then Herode, (when he had priuily called the wisemen) he enquired of thē diligētly, what time the Starre Math. ij.

Starre appered, and he bad them go to Bethleem, and saide: Go your waie thether, and searche diligently for the child. And when ye haue founde him, bryng me word againe that I may come, and worshippe him also. When they had heard the kyng, thei departed, and lo the starre which they saw in the east, went before them, til it came and stode ouer the place wherin the childe was. When they sawe the starre, thei were exceedyng glad, and went into the house, and found the childe with Mary his mother, and fell doune flat, and worshipped hym, and opened their threasures, and offered vnto hym giftes, golde frankensence, and mirre. And after they wer warned of God in slepe, that they shoulde not go againe to Herode, they returned into their owne countrie another waie.

The.i. Sondaie

after the Epiphany.

The Collect.

LOrde we beseche the mercifully to receiue the prayers of thy people, whiche cal vpon the, & graunt that they maye bothe perceiue, and knowe, what thynges they oughte to do, and also haue grace, and power faithfully to fulfill theiame, through Jesus Christ our Lorde. Amen.

The Epistle.

Rom. xij.

IBeseche you therfore brethren, by the mercifulnes of God, that ye make your bodies a quycke Sacrifice, holye, and acceptable vnto God, whiche is your reasonable seruyng of God, and falshion not your selues lyke vnto this worlde: but be ye chaunged in your shape, by the renewyng of youre mynde, that yee may proue what thyng that good and acceptable and perfecte will of GOD is. For I saie throughe the grace that vnto me is geuen, to euerye manne emong you, that no man stande highe in his owne conceipte, more then it becommeth

becometh hym to esteme of hym selfe, but so iudge of hym selfe, that he be gentle and sobre, accordynge as God hath delt to euery man the measure of faythe. For as we haue many membres in one bodye, and all membres haue not one office: so we beynge many, are one body in Christ, and euery man emonge your selues, one anothers membres.

¶ The Gospel.

THe father and mother of Jesus, went to Jerusalem, after the custome of the feaste day And when they had fulfylled the daies: as they returned home, the child Jesus abode still in Hierusaleu, and his father and mother knewe not of it, but they suppolinge hym to haue bene in the company, came a daies iourney and sought him emonge their kinsfolke & acquaintance. And when they foũde him not, they went backe againe to Jerusalem, and sought him. And it fortuned that after thre dayes, they found him in the Temple, litting in the middest of the Doctours, hearynge them, and poslynge them. And all that heard hym, were astonied at hys vnderstandynge and answers. And when they sawe hym, they marueyled, and his mother sayde vnto hym, sonne, why hast thou thus delte with vs: Beholde, thy father and I haue sought thee, sorowing. And he sayd vnto thē how happened it that ye sought me: wist ye not that I must go aboute my fathers businesse: And they vnderstode not that sayinge, whiche he spake vnto theim. And he wente doune with theim, and came to Nazareth, and was obedient vnto them, but his mother kepte all these sayinges together in her harte. And Jesus prospered in wisedome and age, and in fauour with God and men. Luke. ii.

The ii. Sonday.

after the Epiphanye.

¶ The Collecte.

ALmyghtie and euerlastinge God, whiche doest gouerne al thynges in heauen and yearthe, mercifullye heare

heare the supplicacions of thy people, and graunt vs thy peace all the dates of our life.

The Epistle.

Rom.xii. SEynge that we haue diuerse giftes, accordynge to the grace, that is geuen vnto vs, if a man haue the gift of Prophecie, let hym haue it, that it be agreynge to the faythe. Let hym that hathe an office, wayte on hys office. Let hym that teacheth, take hede to his doctrine. Let him that exhorteth, geue attendaunce to his exhortacion. If any man geue, let hym do it with singlenesse. Let hym that ruleth, doe it with diligence. If any man shew mercye, let him do it with cherefulnes. Let loue be without dissimulacion. Hate that whiche is euill, and cleaue vnto that which is good: be kinde one to another, with brotherly loue. In geuinge honoure, go one before another. Be not slouthfull in the businesse, whiche ye haue in hand. Be feruent in spirite. Apply your selues to the tyme. Reioyce in hope: be pacient in tribulacion. Continue in prayer. Distribute vnto the necessitie of the saynctes. Be redy to hearbour. Blesse them which persecute you. Blesse I say, and curse not. Be merye wyth thē that are mery, wepe with them that wepe, be of lyke affection one towardes another. Be not hyghe mynded, but make your selues equal to them of the lower sorte.

The Gospel.

Ihon.ii. AND the thyrde daye was there a Maryage in Cana, a citie of Galile, and the mother of Iesus was there. And Iesus was called and hys Disciples vnto the Mariage. And when the wine fayled, the mother of Iesus sayde vnto hym, they haue no wyne. Iesus sayde vnto her: woman, what haue I to dooe with thee, myne houre is not yet come, hys mother saied vnto the ministers, whatsoeuer he sayeth vnto you, dooe it. And there were standynge there, sixe water pottes of Stone, after the maner of purifyinge of the Iewes, conteinynge two or three Firkyns a pece. Iesus saied vnto theim, fill the water pottes with water.

And

And theifilled them vp to the wimme. And he saíd vnto theim, drawe out now, and beare vnto the gouernour of the feast. And thei bare it. Whē the ruler of the feast had tasted the water, turned into wine, & knewe not whence it was (but the ministers, whiche drue the water knewe) he called the bridegroome, and saied vnto hym. Euery mā at the beginnyng, doeth set furthe good wine, and when menne be dronken, then that whiche is worse, but thou hast kept the good wine vntill now. This beginnyng of miracles did Jesus in Cana of Galiley, and shewed his glory, and his disciples beleued on hym.

The.iii.Sondaie.

¶ The Collect.

ALmightie and euerlastyng GOD, mercifully loke vpon our infirmities, and in all our daungers and necessities, stretche furthe thy right hande, to helpe and defende vs, through Christ our Lorde.

¶ The Epistle.

RE not wise in your awne opinions. Recompence to no man euill for euill. Prouide afore hand, thynges honest, not onely before God but also in the sight of all men. If it bee possible (as muche as is in you) liue peaceably with all menne. Derely beloued, auenge not your selues, but rather geue place vnto wrathe. For it is written: vēgeaunce is myne, I will reward saith the Lorde. Therfore if thyne enemie hunger, feede hym: if he thirste, geue hym drynke. For in so doyng, thou shalt heape coales of fire on his hedde. Be not ouercome of euill, but ouercome euill with goodnesse. Roma.xii

¶ The Gospell.

WHen he was come doune from the Mountain, muche people followed hym. And beholde, there came a Leper and worshipped hym saiyng: Master, if thou wilte, thou canst make me Math.viii.

me cleane. And Jesus put furthe his hande, and touched hym, saiyng: I will, be thou cleane, and immediatly his Leprosie was clensed. And Jesus saied vnto hym, tel no man, but go and shewe thy self to the Priest, and offer the gifte (that Moses commaunded to bee offered) for a witnesse vnto them. And when Jesus was entered into Caphernaum, there came vnto hym a Centurion, and besought hym, saiyng: Master, my seruaunt lieth at home sicke of the Palsey, and is greuously pained. And Jesus said: when I come vnto hym, I will heale hym. The Cēturion answered, and saied: Sir, I am not worthie, that thou shouldest come vnder my roofe, but speake the word onely: & my seruaunt shalbe healed. For I also am a man subiecte to the authoritie of another, & haue souldiours vnder me, and I saie to this man go, and he goeth, and to another man come, and he cometh, and to my seruaunt, do this, and he doeth it. When Jesus heard these wordes he marueiled and saied to theim, that folowed hym. Verely I saie vnto you, I haue not found so greate faithe in Israell. I saie vnto you, that many shall come from the East, and west, and shall rest with Abraham, Isaac, and Jacob, in the Kyngdome of heauen. But the children of the Kyngdome, shalbee caste out, into outer darkenesse, there shalbe wepyng and gnashyng of tethe. And Jesus saied vnto the Centurion. Go thy waie, and as thou beleuest, so be it vnto thee. And his seruaunt was healed in the self same houre.

The.iiii. Sondaie.

¶ The Collect.

GOD whiche knowest vs to be set in the middest of so many and greate daungiers, that for mannes frailnesse, wee cannot alwaies stande vpright ly: Graunt to vs the health of body and soule, that al those thynges, whiche we suffer for synne, by thy help we maie well passe and ouercome, through Christ our Lorde.

¶ The Epistle.

Let

LET euery soule submit hymself, vnto the aucthoritie of the higher powers: for there is no power but of God. The powers that be, are ordeined of God. Whosoeuer therefore resisteth power, resisteth thordinaunce of God. But thei that resist, shall receiue to theimselues dampnacion. For rulers are not fearfull to theim that do good, but to theim that do euill, wilte thou be without feare of the power, do well then, and so shalte thou be praised of thesame: for he is the minister of God, for thy wealthe. But and if thou do that, whiche is euill then feare, for he beareth not the swoorde for naughte, for he is the minister of God, to take vengeaunce on theim, that do euill. Wherefore, ye muste nedes obeye, not onely for feare of vengeaunce, but also because of conscięce, and euen for this cause, paie ye tribute, for thei are Gods ministers, seruyng for that purpose. Giue to euery manne therefore his duetie, tribute, to whom tribute belongeth: Custome, to whom Custome is due: feare, to whom feare belongeth: honour, to whom honour pertaineth. Rom.xiii.

¶ The Gospell.

AND when he entered into a shippe, his disciples folowed hym. And beholde, there arose a great tempest in the sea, in so muche as the shippe was couered with waues, but he was a slepe. And his Disciples came to hym, and awoke hym, saiyng: Master, saue vs, we perishe. And he saied vnto theim, why are ye fearfull, O ye of litle faith: Then he arose, and rebuked the windes, and the sea, and there folowed a greate caulme. But the men marueiled saiyng: what maner of man is this, that bothe wyndes and sea obeye hym: And when he was come to the other side, in the countrey of the Gergesites, there mette with hym, twoo possessed of Deuilles, whiche came out of the graues, and were out of measure fearce, so that no man, might go by that way: And behold, thei cried out saiyng O Jesu, thou sonne of God, what haue we to dooe with thee: Art thou come hether to tormēt vs before the time: Math.viii.

And there was a good waie of from theim, a heerde of Swine fedyng. So the Deuilles besought hym, saiyng: if thou cast vs out, suffer vs to go into the herde of swine And he said vnto them: go your waies. Then went thei out, and departed into the herde of Swine. And behold, the whole heard of Swine was caried hedlong into the sea, and perished in the waters. Then thei that kept thē fled, and went their waies into the citee, and tolde euery thyng, and what had happened vnto the possessed of the Deuilles. And beholde, the whole citee came out to mete Jesus: and when thei sawe hym, thei besought hym, that he would depart out of their coastes.

The.v.Sondaie.

¶ The Collect.

LOrde wee beseche thee to kepe thy Churche and houshold continually, in thy true religiō, that thei whiche do leane onely vpon hope of thy heauenly grace, maie euermore be defended by thy mightie power, through Christ our lorde.

¶ The Epistle.

Collos.iii. PUt vpō you as the elect of God, tender mercie, kyndnesse, humblenesse of mynde, mekenesse, long sufferyng, forbearyng one another, and forgiuyng one another, if any man haue a querell against another, as Christ forgaue you, euen so dooe ye. Aboue all these thynges, putte on loue, whiche is the bonde of perfectnesse. And the peace of GOD rule your hartes, to the whiche peace, ye are called in one body: and se that ye bee thankfull. Let the woorde of Christe dwell in you plenteously, with all wisedom. Teache and exhorte your awne selfes, in Psalmes and Hymnes, and spirituall songes, syngyng with grace in your hartes to the Lorde. And whatsoeuer ye do, in woorde, or deede, do all in the name of the lorde Jesu, giuyng thankes to god the father by hym.

¶ The Gospell.

The

THE kyngdome of heauen is like vnto a man, Math.xiii.
which sowed good sede in his field: but while
men slepte, his enemie came, and sowed Tares
emong the wheate, and went his waie. But
when the blade was sprong vp, and had brought furthe
fruict, then appered the tares also. So the seruauntes of
the housholder came, and saied vnto hym: sir, diddest not
thou sowe good sede in thy field, from whence then hath
it tares? He said vnto them: the enuious man hath doen
this. The seruauntes said vnto him: wilt thou then that
we go and wede theim vp. But he saied: naye, lest while
ye gather vp the Tares, ye plucke also the whete with
them, let bothe growe together, vntill the harueste: and in
the tyme of haruest, I will saie to the repers, gather ye
first the tares, and bynde theim together in sheues, to be
brent, but gather the wheate into my barne.

¶ The.vi. Sondaie (if there be so many) shall haue the same Collecte, Epistle, and Gospell, that was vpon the.v. Sondaie.

The Sondaie

called Septuagesima.

¶ The Collecte.

O Lorde, wee beseche thee fauourably to heare the
prayers of thy people, that wee which are iustly
punished for our offences, maie be mercifully deli-
uered by thy goodnes, for the glory of thy name, through
Jesus Christ our sauiour, who liueth and reigneth. &c.

¶ The Epistle.

PErceiue ye not, how that thei, which runne in i.Cor.ix.
a course, run all, but one receiueth the reward.
So runne, that ye maie obtain. Euery manne
that proueth Masteries, abstaineth from all
thynges. And thei do it to obtain a croune that shall pe-
rishe, but we to obtain an euelastyng croune. I therfore,
so runne not, as at an vncertain thyng. So fight I not,
as one that beateth the aire, but I tame my body, and

bryng it into subiection, least by any meanes it come to passe, that when I haue preached vnto other, I my self should be a cast awaie.

¶ The Gospell.

Math. xx. THE kyngdome of heauen is like vnto a man that is an housholder, whiche went out early in the morryng, to hier labourers into his vineyard. And when the agreemēt was made with the labourers, for a peny a daie, he sent them into his vineyard. And he went out aboute the third houre, and sawe other standyng idle in the Market place, and said vnto them. Go ye also into the vineyard, and what soeuer is right, I will giue you. And thei wēt their waie Again, he went out about the. vi. and. ix. houre, and did like wise. And about the. xi. houre, he went out and foūd other standyng idle, and saied vnto theim: why stand ye here all the daie idle? Thei saied vnto hym, because no man hath hired vs. He saieth vnto theim: go ye also into the vineyarde, and whatsoeuer is right, that shall ye receiue. So when euen was come, the lorde of the vineyard saied vnto his steward: call the labourers, and giue thē their hire, beginnyng at the laste, vntill the firste. And when thei did come, that came aboute the. xi. houre, thei receiued euery man a peny. But when the first came also, thei supposed that thei should haue receiued more, and thei likewise receiued euery man a peny. And when thei had receiued it, thei murmured against the good man of the houle, saiyng: these last haue wrought but one houre and thou hast made theim equall with vs, whiche haue borne the burthen and heate of the daie. But he answered vnto one of them, and saied: frend, I do thee no wrōg diddest thou not agree with me for a penie? Take that thyne is, and go thy waie. I will giue vnto this last, euē as vnto thee. Is it not lawfull for me to do as me lusteth with myne awne goodes? Is thine ye euil, because I am good? So the last shalbe firste, and the firste shalbe laste. For many be called, but fewe be chosen.

The

The Sondaie

called Sexagesima.

¶The Collect.

LOrde God, whiche seest that we put not our truste in any thyng that we doo: mercifully graunt that by thy power, we maie be defended against all aduersitie: through Jesus Christ our lorde.

¶The Epistle.

YE suffer fooles gladly, seyng your selues are wise. For ye suffer if a man bryng you into bondage: if a man deuoure, if a man take, if a man exalt hymselfe: if a mā smite you on the face. I speake as concernyng rebuke, as though we had been weake in this behalfe. Howbeit, wherein soeuer any man dare bee bolde, (I speake foolishly) I dare be bolde also. Thei are Hebrues, euen so am I. Thei are Israelites: euen so am I Thei are the seede of Abraham, euen so am I. Thei are the ministers of Christ (I speake like a foole) I am more in labours more abundaunt, in stripes aboue measure, in prisone more plenteously, in death ofte. Of the Iewes fiue tymes receiued I. xl. stripes saue one: Thrise was I beaten with roddes. I was ones stoned. I suffered thrise Shipwracke. Nighte and daie haue I been in the depe Sea. In iourneiyng often: in perilles of waters: in perilles of robbers, in ieopardies of myne awne nacion, in ieopardies emong the Heathen: in perilles in the citee, in perilles in wildernes, in perilles in the sea, in perilles emōg false brethren: in labour and trauaill: in watchynges often, in hūger and thrist, in fastynges often: in cold and nakednesse: beside the thynges, whiche outwardly happened vnto me. I am combred daily, & do care for all congregacions. Who is weake, & I am not weake? Who is offēded, and I burne not. If I must nedes boast, I will boaste of the thynges, that concerne myne infirmities. The God and father of our lorde Jesus Christe, whiche is blessed for euermore, knoweth that I lye not. ii. Cor. xi.

¶ The Gospell.

Luke, viii. When muche people were gathered together, and wer come to hym out of al citees, he spake by a similitude. The Sower went out to sowe his sede: and as he sowed, some fell by the way side, and it was troden doune, and the foules of the aire deuoured it vp. And some fell on stones, and assone as it was sprõg vp, it withered awaie, because it lacked moystenes. And some fell emong Thornes, and the Thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruict an hundred fold. And as he saied these thynges, he cried: he that hath eares to heare, let hym heare. And his disciples asked him saiyng: what maner of similitude is this? And he saied: vnto you it is giuen to knowe the secretes of the kyngdõ of God: but to other, by parables, that when thei se, thei shoud not se, and when thei heare, thei should not vnderstande. The parable is this: the sede is the worde of God those that are beside the waie, are thei that heare: then commeth the deuill, and taketh awaie the worde, out of their hartes, least thei should beleue, and be saued. Thei on the stones are thei, whiche when thei heare, receiue the worde with ioye, and these haue no rotes, whiche for a while beleue, and in tyme of temptaciõ go awaie. And that whiche fell emong Thornes are thei, whiche when thei haue heard, go furthe, and are choked with cares & riches, and volupteous liuyng, & bryng furthe no fruicte That whiche fell in the good grounde are thei, whiche with a pure and good harte, heare the woorde, and kepe it, and bryng furthe fruict through pacience.

The Sondaie

called Quinquagesima.

¶ The Collecte.

O Lorde, whiche doest teache vs, that all our doynges without charitie, are nothyng worthe, sende thy holy ghoste, and powre in our hartes, that moste

moste excellent gift of charitie, the verie bonde of peace, and all vertues, without the whiche, whosoeuer liueth is compted dedde before thee: Graunt this for thy onely sonne Jesus Christes sake.

¶ The Epistle.

Though I speake with tõgues of menne, and of angels, & haue no loue, I am euen as soundyng Brasse, or as a tinklyng Cimball. And though I could Prophecie, and vnderstande all secretes, and all knowlege, yea, if I haue all faithe, so that I could moue mountaines, out of their places, and yet haue no loue, I am nothyng. And though I bestowe all my goodes to fede the poore, and though I gaue my body, euen that I burned, and yet haue no loue, it profiteth me nothyng. Loue suffereth long, and is curteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seketh not her awne, is not prouoked to anger, thynketh none euill, reioyseth not in iniquitie. But reioyseth in the truthe, suffereth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Though that Prophecyng faile, either tongues ceasse, or knowlege vanishe awaie, yet loue falleth neuer awaie. For our knowlege is vnperfect, and our Prophecyng is vnperfecte: but when that whiche is perfecte is come, then that whiche is vnperfect shalbe doen awaie. when I was a child, I spake as a child, I vnderstode as a childe, I imagined as a childe. But assone as I was a mã, I put awaie childishenes. Now we se in a glasse, euẽ in a darke speakyng: But then shall we see face to face. Now I knowe vnperfectly: but then shall I knowe, euẽ as I am knowen. Now abideth faithe, hope, and loue, euen these three: but the chief of these is loue. 1.Cor.xiii.

¶ The Gospell.

Jesus toke vnto hym the.xii. and said vnto thẽ behold, we go vp to Hierusalem, and all shalbe fulfilled that are written by the Prophetes of the sonne of manne. For he shalbee deliuered Luke.viii.

vnto the Gentiles, and shalbee mocked, and despitefully entreated & spitted on. And when thei had scourged him thei will put him to death, and the third day he shall rise again. And thei vnderstode none of these thynges. And this saiyng was hid from thē, so that thei perceiued not the thynges whiche were spoken. And it came to passe, that as he was come nigh vnto Hiericho, a certain blind man sat by the high waies side, beggyng. And when he heard the people passe by, he asked what it mēt, and thei saied vnto hym, that Jesus of Nazareth passed by. And he cried, saiyng: Jesu thou sonne of Dauid, haue mercie on me. And thei whiche went before, rebuked hym, that he should hold his peace, but he cried so muche the more: thou sōne of Dauid haue mercie on me. And Jesus stode still, and commaunded him to be brought vnto him, and whē he was come nere, he asked hym, saiyng: what wilt thou that I do vnto thee? And he said: lord that I might receiue my sight. And Jesus saied vnto hym: receiue thy sight, thy faithe hath saued thee. And immediatly he receiued his sight, and folowed hym, praisyng God, and al the people when thei sawe it, gaue praise vnto God.

The.i.daie of lent.

¶ The Collect.

ALmightie and euerlastyng God, whiche hatest nothyng that thou haste made, and doest forgiue the synnes of all thē that be penitent: create and make in vs newe and contrite hartes, that we worthely lamētyng our synnes, and knowlegyng our wretchednesse, maie obtain of thee, the God of all mercie, perfect remission, and forgiuenesse, through Jesus Christ.

¶ The Epistle.

Ioel.ij. TUrne you vnto me with all your hartes, with fastyng, wepyng, and mournyng. Rente your hartes, & not your clothes. Turne you vnto the lord your God, for he is gracious and merciful long suffring, and of great compassion, & redy to pardon wicked-

wickednesse. Then no doubte he also shall turne and forgiue: and after his chastenyng, he shall let your encrease remain, for meate and drinke offerynges vnto the lorde your God. Blowe out with the Trompet in Syon, proclaime a fastyng, call the congregacion, and gather the people together: warne the congregacion, gather the elders, bryng the children and suckelynges together. Let the bridegrome go furthe of his chamber, and the bride out of her closet. Let the priestes serue the lorde, betwene the porche and the altar, wepyng, and saiyng: be fauourable, O Lorde, bee fauourable vnto thy people: let not thine heritage be brought to suche cõfusion, lest the heathen be lordes thereof, wherefore should thei saie emong the heathen: where is now their God?

¶ The Gospell.

When ye fast be not sad, as the hypocrites are, for thei disfigure their faces, that it maie appere vnto men, how that thei fast. Verely I saie vnto you, thei haue their rewarde. But thou when thou fastest, anoynt thyne hed, & wache thy face, that it appere not vnto menne, how that thou fastest, but vnto thy father, whiche is in secret: and thy father whiche seeth in secrete, shall reward thee opẽly. Laie not vp for your selues threasure vpon yearthe, where the rust and the motthe doeth corrupt, and where theues breke through and stele. But lay vp for you treasures in heauen, where neither rust nor mothe doeth corrupt, and where theues do not breake through, nor stele. For wher your treasure is, there will your hartes be also Math.vi.

The.i. Sondaie in Lent.

¶ The Collect.

O Lorde, whiche for our sake diddest fast fourtie dayes; and fourty nightes: giue vs grace to vse suche abstinence, that our flesh beeyng subdued to the spirite,

spirite, we maie euer obeye thy godly mocions in righteousnesse and true holinesse, to thy honoure and glorie, whiche liuest and reignest. &c.

¶ The Epistle.

ii. Cor. vi. WE as helpers exhorte you, that ye receiue not the grace of GOD in vain. For he saieth, I haue heard thee in a tyme accepted. And in the daie of saluacion haue I succoured thee. Behold, now is that accepted tyme: behold, now is that daie of saluacion. Let vs giue none occasion of euill, that in our office bee founde no faulte, but in all thynges let vs behaue our selues, as the ministers of God, in muche pacience, in afflicciõs, in necessities, in anguishes, in stripes, in prisonmentes, in striues, in labors, in watchynges, in fastynges, in pureneſſe, in knowlege, in long sufferyng, in kyndnesse, in the holy ghost, in loue vnfained, in the woorde of truthe, in the power of God: by the armoure of righteousnesse, of the right hand, and of the left: by honour, and dishonour: by euill report, and good reporte, as deceiuers, and yet true, as vnknowen, and yet knowen: as diyng, and behold, we liue: as chastened, and not killed, as sorowyng, and yet alwaie merie: as poore, and yet make many riche: as hauyng nothyng and yet possessyng all thynges.

¶ The Gospell.

Matth. iij. THen was Jesus led awaie of the spirite into wildernesse, to be tempted of the deuill. And whē he had fasted fourtie daies and fourtie nightes, he was at the last an hũgred. And when the tempter came to him, he saied: If thou be the sonne of God, commaunde that these stones be made bread. But he answered, and saied: It is written, man shall not liue by breade only, but by euery word that procedeth out of the mouth of God. Then the deuill taketh hym vp into the holy citee, and setteth hym vpon a pinnacle of the Temple, and saieth vnto him: if thou be the sonne of God, cast thy self doune hedlong. For it is written, he shal giue his angels charge

charge ouer thee, and with their handes thei shall hold thee vp, lest at any tyme thou dashe thy foote against a stone. And Jesus saied vnto hym: It is written again, thou shalt not tempt the lorde thy God. Again the deuill taketh hym vp, into an exceedyng high Mountaine, and shewed hym all the Kyngdomes of the worlde, and the glory of them, and saieth vnto hym: all these will I giue thee, if thou wilt fall doune and worship me. Then saith Jesus vnto hym: auoyde Sathan, for it is written: thou shalt worshippe the lorde thy God, and hym onely shalte thou serue. Then the deuill leaueth hym, and behold, the Angelles came and ministered vnto hym.

The.ii. Sondaie

¶ The Collect.

ALmightie GOD, whiche doest se that we haue no power of our selues, to helpe our selues: kepe thou vs bothe outwardly in our bodies, and inwardly in soules, that we maie be defended from all aduersities, whiche maye happen to the bodie, and from all euill thoughtes, whiche maie assaulte and hurte the soule, through Jesus Christ. &c.

¶ The Epistle.

WE beseche you brethren, and exhorte you by the Lorde Jesus, that ye encrease more and more, euen as ye haue receiued of vs, how ye ought to walke, & please God. For ye knowe what commaundementes wee gaue you, by our lorde Jesus Christ. For this is the will of God, euen your holinesse, that ye should abstain from fornication, and that euery one of you should know, how to kepe his vessell in holinesse and honour, and not in the lust of concupiscence, as doo the heathen, whiche knowe not God. That no mã oppresse, and defraude his brother in bargainyng, because that the Lorde is the auenger, of all suche thynges, as we tolde you before and testified. For God i.Thes.iiii

God hath not called vs to vnclennesse,but vnto holines he therefore that despiseth, despiseth not man,but God, whiche hath sent his holy spirite emong you.

¶The Gospell.

Math.xv. IEsus went thence, and departed into the coastes of Tire and Sidon:and behold,a woman of Canaan(whiche came out of thesame coastes)cried vnto hym, saiyng: Haue mercie on me,O lorde thou sonne of Dauid: My daughter is piteously vexed with a deuill.But he answered her nothyng at all.And his disciples came and besought hym,saiyng sende her awaie,for she crieth after vs.But he answered and saied:I am not sent,but to the lost shepe of the house of Israell.Then came she,and worshipped hym,saiyng: Lorde helpe me.He answered,and saied:it is not mete to take the childrens breade,and cast it to dogges.She answered,and said: truthe lorde,for the dogges eate of the crommes,whiche fall from their masters Table.Then Iesus answered,and saied vnto her: O woman, greate is thy faithe,be it vnto thee,euen as thou wilte: and her daughter was made whole, euen thesame tyme.

The.iii.Sondaie.

¶The Collect.

WE beseche thee almightie God, loke vpõ the hartie desires of thy humble seruauntes: and stretch furthe thy right hande of thy Maiestie,to be our defence against all our enemies: through Iesus Christe our Lorde.

¶The Epistle.

Ephe.v. BE you the folowers of God as dere children, and walke in loue,euen as Christe loued vs, and gaue hym selfe for vs an offeryng,and a Sacrifice of a swete sauoure to God. As for fornicacion, and all vnclennes, or couetousnes,let it not be ones named among you, as it becometh Sainctes: Or filthinesse, or foolishe talkyng,or iestyng, whiche

which are not comly, but rather geuing of thankes. For this ye knowe, that no whoremonger, either vncleane persone, or couetous person, whiche is a worshipper of images, hath any inheritaunce in the kingdome of christ and of God. Let no man deceiue you with vayne wordes for because of suche thinges, commeth the wrath of God, vpon the children of disobedience. Be not ye therfore cõpanions of them. ye ware sometyme darkenes, but nowe are ye light in the Lorde, walke as children of lighte, for the frute of the spirit consisteth in al goodnes and righteousnes, and truth. Accept that whiche is pleasing vnto the lorde, and haue no fellowshippe with the vnfruteful workes of darkenes, but rather rebuke them. For it is a shame euen to name those thynges, whiche are done of them in secret, but all thinges when they are brought furth by the light are manifest, for whatsoeuer is manifest, the same is light, wherfore he saith, awake thou that slepest, & stand vp from deth, and christ shal giue the light

¶ The Gospell.

IEsus was castyng out a deuil that was Luke.xi.
doumbe. And when he hadde cast out the deuel, the Dombe spake, and the people wondered. But some of them said: he casteth out deuelles through Belzebub the chief of the deuils. And other tempted hym, and required of him a Signe from heauen. But he knowyng theire thoughtes, sayde vnto them, euery kyngdome deuided against it selfe, is desolat and one house doth fal vpon another. If Sathan also be deuided against himselfe, howe shal his kyngdome endure: Because ye saie I cast out deuils through Belzebub If I by the helpe of Belzebub caste out deuilles, by whose helpe do your children cast them out: Therfore shall they be your iudges. But if I with the finger of god cast out deuils, no doubt the kyngdome of God is come vpon you. when a strong man armed watcheth his house, the thinges that he possesseth are in peace. But when a stronger then he commeth vpon him, and ouercometh him, he

taketh from him al his harnesse wherin hee trusted, and deuideth his goodes. He that is not with me, is againste me. And he that gathereth not with me scatreth abrode When the vncleane spirite is gone out of a man, he walketh throughe dry places, seking rest. And when he findeth none, he saith: I will returne againe into my house whence I came out. And when he commeth, he fyndethe it swepte and garnished. Then goeth he, and taketh to him seuen other spirites worse then himself, and thei entre in and dwel there. And the ende of that man is worse then the beginnyng. And it fortuned that as he spake these thynges, a certein woman of the company lifte vp her voice, and saide vnto hym, happy is the wombe that bare the, and the pappes which gaue the sucke. But hee said, ye, happy are they that heare the worde of God, and kepe it.

The. iiii. Sonday in Lent.

The Collecte

GRaunt we beseche the Almighty God, that wee which for our euel dedes, are worthely punished by the comforte of thy grace, may mercifully be releued. Through our Lorde Jesus Christ.

The Epistle.

Gala. iiii.

TEl me ye that desire to be vnder the Lawe, do ye not heare of the Law. For it is written that Abraham hadde two Sonnes the one by a bonde maide, the other by a free woman, yea, and hee whiche was borne of the bond woman, was borne after the flesh But hewhiche was borne of the fre woman, was borne by promesse: whiche thynges are spoken by an Allegory For these are two Testamentes, the one from the mount Sina, whiche engendreth vnto Bondage, whiche is Agar. For mount Sina is Agar in Arabia, and bordereth vpon the Citie whiche is nowe called Jerusalem, and is in bondage with her Children: But Hierusalem

whiche

whiche is aboue, is free, whiche is the mother of vs all. For it is writtē: Reioyce thou barē that beareſt no chil-dren, breake furth, & cry thou that trauaileſt not: for the deſolate hath many moe children then she whiche hath an houſbande. Brethren, we are after Iſaac, the childrē of promes. But as then he that was borne after the flesh perſecuted hym that was borne after the ſpirite: euen ſo is it nowe. Neuertheleſſe, what ſaith the ſcripture: Put away the bonde woman and her ſonne. For the ſonne of the bonde woman, ſhal not be heire with the ſonne of the free woman. So then Brethren, we are not children of the bonde woman, but of the free woman.

¶ The Goſpell.

IEſus departed ouer the ſea of Galilee, which is the ſea of Tyberias, & a great multitude folowed hym, becauſe they ſawe his miracles, whiche he didde on thē that were diſeaſed. And Jeſus went vp into a moū-taine, and there he ſat with his diſciples. And Eaſter (a feaſt of the Jues) was nigh. When Jeſus thē lift vp his iyes, & ſawe a greate company come vnto hym: he ſaied vnto Philip: whence ſhal we buye bread that theſe may eate? This he ſaied to proue hym: for he hym ſelfe knewe what he would do. Philip anſwered hym. Two hūdred peny worth of bread are not ſufficient for thē, that euery man may take a litle. One of his Diſciples, (Andrewe Symon Peters brother) ſaith vnto hym: There is a lad whiche hath .v. barly loues, and .ii. fiſhes: but what are they among ſo many? And Jeſus ſaid: Make the people ſitte doune. There was muche graſſe in the place: ſo the men ſat doune in nōbre about .v. M. And Jeſus toke the bread, & when he had geuen thanckes, he gaue to the diſ-ciples, & the diſciples to them that were ſette doune: & li-kewiſe of the fiſhes, aſmuche as they woulde. When thei had eaten enough, he ſaid vnto his diſciples: Gather vp the broken meate which remaineth, that nothing be loſt. And they gathered it together, and filled .xii. Baſkettes with the broken meate of the .v. barley loues: which bro-ken meate remained vnto theim that had eaten. Then Ihon. vi.

thoſe men, whē they had ſeen the miracle that Jeſus did laied: this is of a truthe the ſame Prophete that ſhoulde come into the worlde.

The.v.Sondaie in Lent.

¶ The Collecte.

WE beſeche the almightie God, mercifully to loke vpon thy people, that by thy greate goodnes they may be gouerned and preſerued euermore, both in body and ſoule, through Jeſus Chriſte our Lorde.

¶ The Epiſtle.

Hebre.ix. CHriſte beyng an highe Prieſte of good thynges to come, came by a greater & a more perfecte tabernacle, not made with handes, that is to ſay, not of this buildyng, neither by the bloude of Goates, & Calues, but by his owne bloude he entered in ones into the holy place, and found eternal redemption. For if the bloud of oxen & of goates and the aſhes of a young cowe, when it was ſprynckled, purifieth the vncleane, as touchyng the purifiyng of the fleſhe: howe muche more, ſhal the bloud of Chriſte (which through the eternall ſpirite, offered hym ſelfe without ſpot to God) purge your conſcience from deade workes, for to ſerue the liuyng God. And for this cauſe, he is the mediatour of the newe Teſtament, that through death, whiche chaunced for the redempcion of thoſe tranſgreſſions that were vnder the firſt Teſtament, they whiche are called, might receiue the promiſe of eternall enheritaunce.

¶ The Goſpell.

Ihon.viij. WHiche of you can rebuke me of ſynne: If I ſaie the truthe, why do ye not beleue me: He that is of God, heareth Goddes woordes: ye therfore heare them not, becauſe ye are not of God. Thē anſwered the Jewes, & ſaid vnto hym: Say we not well that thou art a Samaritane, and haſt the Deuil. Jeſus anſwered: I haue not the deuil, but I honour my father,

and

& ye haue dishonoured me. I seke not myne awne praise there is one that seketh & iudgeth. Uerely, verely I saie vnto you: if a mã kepe my saiyng, he shal neuer se death. Then said the Jewes vnto hym: Nowe knowe we that thou hast the Deuill. Abraham is deade, & the Prophetes: & thou saiest, If a man kepe my saiyng, he shal neuer taste of death. Art thou greater then our father Abraham, whiche is deade? And the Prophetes are deade: whome makest thou thy selfe? Jesus aunswered: If I honour my selfe, myne honour is nothyng. It is my father that honoureth me, whiche you say is your GOD, and yet you haue not knowen hym. But I knowe hym, and if I say, I knowe hym not, I shalbe a liar lyke vnto you. But I knowe hym, and kepe his saiyng. your father Abraham was glad to see my day: and he sawe it, & reioyced. Then said the Jewes vnto hym: Thou art not yet fifty yere olde, & hast thou seen Abraham? Jesus said vnto them: Uerely, verely, I say vnto you, ere Abraham was borne, I am. Thẽ toke thei vp stones to cast at him, but Jesus hid hym selfe, and went out of the Temple.

The Sondaie next be-

fore Easter.

¶ The Collecte.

ALmighty, and euerlastyng God, whiche of thy tender loue towardes man, hast sent our sauiour Jesus Christ to take vpõ him our flesche, and to suffer death vpon the crosse, that al mankynde should folowe the example of his greate humilitie, mercifully graunt that we both folowe the example of his pacięce, and be made partakers of his resurrection, through the same Jesus Christe our Lorde, Amen.

¶ The Epistle.

LET the same mynde be in you, that was also in Christe Jesu: whiche when he was in the shape of God, thought it no robbery to be equal with God: neuertheless, he made himselfe of no reputacion, takyng on hym the shape of a Seruaunt, and be- Phil. ij.

came like vnto men, and was founde in his apparelle as a man, he humbled hym selfe, and became obediēt to the deathe, euen the deathe of the Crosse. Wherfore God hath also exalted hym on highe, and geuen hym a name whiche is aboue al names: that in the name of Jesus, euery knee should bowe, both of thynges in heauen, and thynges in earth, and thinges vnder the earth, and that al tongues should confesse, that Jesus Christ is the lorde vnto the praise of God the father.

The Gospell.

Mat. xxvi. AND it came to passe, when Jesus had finished al these saiynges, he said vnto his disciples: ye know that after two daies shalbe Easter, and the sonne of man shal be deliuered ouer to be crucified. Then assembled together the chief Priestes, & the Scribes, and the Elders of the people, vnto the palace of the highe Priest (whiche was called Caiphas) and helde a counsail that they might take Jesus by subteltie, and kille hym. But they said: Not on the holy daie, least there be an vprore among the people. when Jesus was in Bethany in the house of Symō the Leaper, there came vnto hym a woman hauyng an Alabaster bore of precious oinctmente, and powred it on his heade, as he sat at the bourde. But when his Disciples sawe it they had indignacion, saiyng: whereto serueth this wast? This oinctment might haue bē wel sold and geuen to the poore. when Jesus vnderstode that, he saied vnto theim: why trouble ye the woman? For she hath wrought a good worcke vpon me. For ye haue the poore alwayes with you: But me ye shal not haue alwayes. And in that she hath cast this oinctment on my body, she didde it to bury me. Verely, I say vnto you, whersoeuer this Gospel shalbe preached in al the worlde, there shal also this be tolde that she hath doen, for a memorial of her. Then one of the. xii. which was called Judas Iscarioth, went vnto the chief Priestes, & said vnto theim: what wil ye geue me, and I will deliuer hym vnto you?

And

And thei appoincted vnto him.xxx.pieces of siluer.And from that tyme furthe, he sought opoꝛtunitie to betraie hym.The firſt day of ſwiete bꝛead the Diſciples came to Jeſus,ſaiyng to hym:where wilt thou,that we pꝛepare foꝛ the to eate the Paſſeouer?And he ſaid:Go into the citie,to ſuche a man, and ſay vnto hym, the maſter ſaith, my tyme is at hande, I will kepe my Eaſter by the with my Diſciples. And the Diſciples did as Jeſus had appointed them, & thei made ready the paſſeouer.when the euẽ was come, he ſat doune with the.xii.And as thei did eate,he ſaid: Uerely,I ſay vnto you,that one of you ſhall betraie me. And thei were exceadyng ſoꝛoufull, & began euery one of them to ſay vnto him:Loꝛde is it I?He aunſwered & ſaid:He that dippeth his hande with me in the diſhe, the ſame ſhal betraie me. The ſonne of man truely goeth as it is witten of hym, but wo vnto that man, by whõ the ſonne of man is betraied. It had been good foꝛ that man,if he had not been boꝛne.Then Judas whiche betraied hym,aunſwered & ſaid: Maſter is it I?He ſaid vnto him:Thou haſt ſaid. And when thei were eatyng, Jeſus toke bꝛead, & when he had geuẽ thankes, he bꝛake it,and gaue it to the Diſciples, & ſaid:Take,eate,this is my body. And he toke the cup,and thanked, and gaue it them,ſaiyng: Dꝛyncke ye al of this,foꝛ this is my bloud (whiche is of the new Teſtamẽt)that is ſhead foꝛ many foꝛ the remiſſion of ſinnes.But I ſay vnto you,I wil not dꝛynke hencefurth of this frute of the vine tree vntil the day when I ſhal dꝛynke it newe with you in my fathers kyngdom.And when thei had ſaid grace,they went out vnto mount Oliuete.Thẽ ſaid Jeſus vnto thẽ.Al ye ſhal be offẽded becauſe of me this night.Foꝛ it is wꝛittẽ I wil ſmite the ſhepherd, & the ſhepe of the flock ſhalbe ſcattered abꝛode:but after I am riſen againe,I wil go befoꝛe you into Galile.Peter anſwered & ſaid vnto him:though al men be offended becauſe of the, yet wil I not be offended. Jeſus ſaid vnto him: Uerely,I ſay vnto the,that in this ſame night befoꝛe the Cocke cꝛowe, thou ſhalt denie me thꝛiſe.Peter ſaid vnto him:yea though I ſhould die with

the,yet wil I not deny the. Likewise also, said all the di-
sciples. Then came Jesus with them vnto a farme place,
(whiche is called Gethsemane,) and said vnto the disci-
ples: Sitte ye here, while I go and pray yonder. And he
toke with hym Peter, & the two sonnes of Zebede, & be-
gan to ware sorouful and heauy. Then said Jesus vnto
them. My soule is heauy, euen vnto the death: Tary ye
here, & watche with me. And he went a litle further, and
fell flat on his face, & praied, saiyng: O my father, if it be
possible, let this cuppe passe from me, neuertheles, not as
I wil, but as thou wilt. And he came vnto the disciples &
founde thē a slepe, & said vnto Peter: what? could ye not
watche with me one houre? Watche, & pray, that ye entre
not into temptacion, the spirite is willyng, but the flesche
is weake. He went away ones againe, & praied, saiyng:
O my father, if this cup may not passe away from me ex-
cepte I dryncke of it, thy will be fulfilled, & he came, and
found them a slepe again, for their iyes were heauy. And
he left them, & went again, & prayed the thirde time, sai-
yng the same wordes. Then commeth he to his disciples
& said vnto them: Slepe on now and take your rest. Be-
holde, the houre is at hande, & the sonne of man is betra-
yed into the handes of synners. Rise let vs be goyng: be-
holde, he is at hande that doeth betray me. While he yet
spake, lo, Judas one of the nōbre of the. xii. came, & with
hym a great multitude with swordes & staues sent from
the chief Priestes & elders of the people. But he that be-
traied him gaue them a tokē, saiyng: whōsoeuer I kisse,
the same is he, hold him fast. And furthwith he came to
Jesus, & said: Haile master, & kissed hym. And Jesus said
vnto him: frend, wherfore art thou come. Thē came thei
& laid hādes on Jesus, & toke him. And behold one of thē
that were with Jesus, stretched out his hande, and drue
his sworde, and stroke a seruaunt of the high Priest, and
smote of his eare. Then said Jesus vnto him: Put vp thy
sword into the sheath, for al thei that take the sword shal
perishe with the sworde. Thynkest thou that I can not
nowe pray to my father, and he shall geue me euen nowe
more

moze then .xii. legions of Aungelles. But howe then shal the Scriptures be fulfilled: For thus must it be. In that same houre saied Jesus to the multitude: ye be come out as it were to a thefe with sweardes & staues, for to take me. I sat daiely with you teachyng in the Temple, and ye toke me not. But al this is doen that the Scriptures of the Prophetes might be fulfilled. Then all the Disciples forsoke hym, and fled. And they toke Jesus, and led hym to Caiphas the highe Priest, where the Scribes & the Elders were assembled. But Peter folowed hym a farre of vnto the high Priestes palace, and went in, and sat with the seruauntes to se the ende. The chief Priest & Elders, and al the counsail sought false witnes against Jesus, for to put hym to death, but found none. yea whē many false witnesses, came, yet founde thei none. At the last came two false witnesses, & said: This felowe said, I am able to destroie the Temple of God, and to build it again in thre daies. And the chief Priest arose, & said vnto him: Answerest thou nothyng: why do these beare witnes against the. But Jesus held his peace. And the chief Priest answered, & said vnto hym: I charge the by the liuyng God that thou tell vs whether thou be Christe the sonne of God. Jesus said vnto him: Thou hast said. Neuertheles, I say vnto you, hereafter shal ye see the sonne of man sittyng on the right hand of power, & cōmyng in the cloudes of the skie. Then the hie Priest rent his clothes, saiyng: he hath spokē blasphemy: what nede we of any moze witnesses. behold nowe ye haue heard his blasphemy, what thyncke ye: They aunswered & saied: he is worthy to dye. Then did thei spitte in his face, & buffeted hym with fistes. And other smote hym on the face with the palme of their hādes, saiyng: tel vs thou Christ, who is he that smote the: Peter sat without in the courte, & a damosel came to him, saiyng: thou also wast with Jesus of Galile, but he denied befoze thē all, saiyng: I wote not what thou saiest. whē he was gone out into the porche, an other wenche sawe him, & saied vnto them that were there: This fellowe was also with Jesus of Nazareth, &

againe

again he denied with an othe saiyng: I do not know the man. After a while came vnto hym they that stode by, & saied vnto Peter: Surely thou art euen one of them, for thy speche bewraieth the. Then began he to curse, and to sweare that he knewe not the man. And immediatly the cocke krue. And Peter remẽbred the word of Jesu which said vnto hym: Before the cocke crowe, thou shalt denie me thrise, & he went out, & wepte bitterly. When the morning was come, al the chief Priestes & Elders of the people, helde a counsaill against Jesus to put hym to death, & broughte hym bounde & deliuered hym vnto Poncius Pilate the deputie. Then Judas (whiche had betrayed hym) seyng that he was condempned, repented hym self, and brought againe the .xxx. plates of siluer to the chiefe Priest & Elders, saiyng: I haue synned betraiyng thy innocent bloud. And they said: what is that to vs? se thou to that. And he cast doune the siluer plates in the tẽple, & departed, & went, & hãged himself. And the chief priestes toke the siluer plates, & said: it is not lawful for to put thẽ into the treasure, because it is the price of bloud And thei toke counsail, & bought with thẽ a potters fielde to bury straungers in. Wherfore the fielde is called Acheldema, that is the field of bloud, vntil this day. Thẽ was fulfilled that which was spokẽ by Jeremy the prophet, saiẽg: & thei toke .xxx. siluer plates, the price of hym that was valued, whõ thei bought of the childrẽ of Israell & gaue thẽ for the potters field, as the lord appointed me. Jesus stode before the deputie, & the deputy asked him, saiyng: art thou the king of the Jues? Jesus said vnto him: thou saiest. And whẽ he was accused of the chief priestes & elders, he answered nothyng. Then said Pilate vnto him: hearest thou not howe many witnesses they laye against the. & he answered him to neuer a word, in so muche that the deputy marueiled greatly. At that feaste the deputy was wõt to deliuer vnto the people a prisoner, whõ thei would desire. He had thẽ a notable prisoner called Barrabas. Therfore when thei were gathered together, Pilate said: whether wil ye that I geue louse vnto you Barrabas

rabas, or Jesus which is called Christ, for he knewe that for enuie thei had deliuered him. When he was set doune to geue iudgement, his wife sent vnto him, saieng, haue thou nothing to do with that iust man, for I haue suffred this day many thynges in my slepe because of hym. But the chief priestes, and elders, perswaded the people, that thei sholde aske Barrabas, and destroy Jesus. The deputy answered, and said vnto them: whether of the twaine wil ye that I let lose vnto you: thei saide Barrabas. Pilat saide vnto them, what shal I do then with Jesus whiche is called christ: Thei al said vnto him, let him be crucified. The deputy said, what euel hath he done: but thei cried more saieng, let him be crucified. When Pilat sawe that he coulde preuaile nothyng, but that more businesse was made, he toke water, and washed his handes before the people saieng: I am innocent of the bloude of thys iust person se ye. Then aunswered al the people and said, his bloud be on vs, and on our children. Then let he Barrabas lose vnto them and scourged Jesus, and deliuered him to be crucified. Then the soldiers of the deputy toke Jesus into the common hall, and gathered vnto him all the company, and thei striped him, and put on him a purple robe, and platted a croune of thornes, and put it vpon his hed, and a rede in his right hand, and bowed the kne before him, and mocked him saieng: haile king of the Jewes, and when thei had spit vpon him, thei toke the rede and smote him on the hed. And after that thei had mocked him, they toke the roabe of him againe, and put hys owne rayment on him and led him away to crucify him. And as they came out, they founde a man of Cirene (named Simon,) hym they compelled to beare his Crosse, and thei came vnto the place, which is called Golgatha (that is to saie) a place of deadde mennes Sculles, and gaue him vineigre mingled wyth gall to drincke. And when he had tasted thereof, he woulde not drinke, when they had crucified him, thei parted his Garmentes, and did cast lottes, that it might be fulfilled which was spoken by the prophete: they parted my garmentes among them, and vpon my vesture did they cast lottes. And thei

ſate and watched him there, and ſette vp ouer his heade the cauſe of his death written. Thisis Jeſus the king of the Jewes. Then were there two theues crucified with him one on the right hande, and an other on the left: thei that paſſed by reuiled him, waggyng their headdes and ſaieng. Thou that deſtroiedſt the temple of god, and did deſt build it in. iii. daies, ſaue thyſelfe. If thou be the ſonne of God come doune from the croſſe. Likewiſe alſo the high prieſtes mocking him, with the Scribes and elders ſaide, he ſaued other, himſelf he cannot ſaue. If he be the kyng of Iſrael let him nowe come doune from the croſſe, and we wil beleue him. He truſted in god, let him deliuer him nowe if he wil haue him, for he ſaide, I am the ſonne of god. The theues alſo whiche were crucified with hym caſt theſame in hys tethe. From the. vi. houre, was their darkenes ouer al the land, vntil the. ix. houre. And about the. ix. houre, Jeſus cried with a loude voice Sayeng: Ely, Ely lamaſabacthany, that is to ſay, my god, my god why haſt thou forſaken mee. Some of them that ſtode there, when they hearde that, ſayde. Thys man callethe for Helias. And ſtraight way one of theim ranne, and toke a ſponge, and when he had filled it ful of vineigre, hee put it on a rede, & gaue him to drinke. Other ſaide, let be let vs ſe whether Helias wil come & delyuer hym. Jeſus when he had cried againe with a loude voice yelded vp the ghoſt. And behold the vaile of the temple did rent in ii. partes from the top to the botome, and the earthe did quake, and the ſtones rent, and graues did open, & many bodies of ſaintes whiche ſlept aroſe, and went out of the graues after his reſurrectiō, and came into the holy citie & appered vnto many. When the Centurion, & they that were with him watchyng Jeſus, ſawe the earthe quake, & thoſe thinges which happened, thei feared greatly ſaieng: Truly this was the ſonne of God. And manye women were there, (beholdyng him a far of) whiche folowed Jeſus from Galiley miniſtryng vnto hym. Emonge whiche was Mary Magdalene, and Mary the mother of Jaines, & Joſes, and the mother of zebedis children.

Mondaie

¶ Mondaie before Easter.

The Epistle.

WHat is he this, that commeth from Edom Esa,lxiii.
with red coloured clothes of Bosra: (which is so costly clothe) and commeth in so mightelye vyth all hys strengthe? I am he that teacheth righteousnes, and am of power to helpe. Wherefore then is thy clothynge redde, and thy raymente lyke hys that treadethe in the wynepresse? I haue troden the presse my self alone, and of al people ther is not one with me. Thus will I treade doune mine enemyes in my wrath, and set my tete vpon them in myne indignacion. And their bloude shal be spring my clothes, and so will I staine al my raument. For the daye of vengeaunce is assigned in my harte, and the yeare when my people shalbe delyuered is come. I loked aboute me, and there was no man to shewe me any helpe. I marueyled that no man held me vp: Then I held me by mine owne arme, and my ferventnes susteined me. And thus wyl I treade doune the people in my wrath, and bath them in my displeasure, & vpō the earth wil I laie their strēgth I wil declare the goodnes of the Lorde: yea & the prayse of the Lorde for al that he hath geuen vs, for the greate good that he hath doen for Israel: which he hath geuen them of his owne fauour, and according to the multitude of hys louyng kyndnes. For he sayd, these no doubt are my people, and no shrinking childrē, and so he was their Sauiour. In their troubles he was also troubled wyth them: and Thaungel that went furth from hys presence deliuered them. Of very loue and kyndnes that he had vnto them, he redeemed them. He hath borne them, & caried them vp euer sence the world began. But after they prouoked hym to wrathe, and vexed his holy mynde, he was their enemy and fought against them, him self: Yet remembred Israel the old tyme of Moses, and hys people, saying: Wher is he that brought them from the water of the Sea, with them that fede hys shepe? where is

he that hath geuen his holy spirite among them: He led theim by the right hande of Moses wyth hys glorious arme deuiding the water before them, (wherby he gat hym selfe an euerlastyng name,) he led them in the depe as an horse is led in the plain, that they should not stumble, as a tame beaste goeth in the felde, and the breathe geuen of God, geueth hym reste.

Thus O God hast thou ledde thy people, to make thy selfe a glorious name withal: Loke doune then from heauen, & beholde the dwelling place of thy sanctuary, & thy glory. Hold is it that thy zelouse, thy strengthe, the multitude of thy mercies, and thy louyng kyndnes wyll not be entreated of vs, yet art thou our father. For Abrahã knoweth vs not, neither is Israel acquaynted with vs. But thou Lord art our father & redemer, & thy name is euerlastyng. O Lorde, wherefore hast thou led vs out of thy way: Wherfore hast thou hardened our hartes, that we feare thee not: Be at one with vs againe for thy seruauntes sake, and for the generacion of thine herytage. Thy people haue had but a litle of thy sanctuary in possession, for our enemies haue trodẽ doune the holy place. And we were thyne frõ the begynning when thou wart not their Lord, for they haue not called vpon thy name.

The Gospell.

Mat. xiiii

After two daies was Easter, & the dayes of swete bread. And the high Priests, & the scribes sought howe they myghte take hym by craft and put hym to deathe. But they sayd: Not in the feast day, least any busines arise amonge the people. And when he was in Bethany in the house of Simon the Leper: euen as he sat at meate, there came a womã hauing an Alabaster boxe of oincteinent, called Narde, that was pure & costly: and she brake the boxe, & powred it vpõ his head. And there were some that were not content within them selues, and said: What needeth this waste of oincteinent: For it might haue bene sold for more then. ccc. pence, and haue bene geuen vnto the poore, And thei grudged against her. And Jesus said: Let her alone

alone, why trouble ye her? she hath done a good worcke on me. For ye haue poore with you alwaies: And whēsoeuer ye wil, ye may do them good, but me haue ye not alwayes. Shee hath done that shee coulde, she came afore hande to anoinct my body to the burying. Uerely I say vnto you, wheresoeuer this Gospel shalbe preached throughout the whole world, this also that she hath done shalbe rehearsed in the remembraunce of her.

And Judas Iscarioth one of the .xii. wēt away vnto the high Priestes to betray him vnto them. When they heard that, they were glad, & promised that they would gene him mony. And he sought howe he might conueniently betray him. And the first day of Swete bread (whē they offered the Passeouer) his disciples said vnto hym: wher wilt thou that we go & prepare that thou mayest eate the Passeouer? And he sent furth two of his Disciples, and said vnto them: Go ye into the Citie, and there shal mete you a man bearyng a pitcher of water, folowe hym. And whethersoeuer he goeth in, saye ye vnto the good man of the house: The Maister saith, where is the Gheste chamber, wher I shal eate the Passeouer wyth my Disciples, and he wil shewe you a great Parlour paued and prepared: there make ready for vs. And his disciples went furthe, and came into the Citie, and founde as he had sayd vnto thē: and they made ready the Passeouer. And when it was nowe euen tide, he came wyth the .xii. And as they sat at bourde and didde eate, Jesus said: Uerely I say vnto you, one of you (that eateth with me) shal betraie me. And they begā to be sory, and to say to hym one by one: is it I? And another said: is it I? He aunswered and said vnto them: It is one of the twelue, euen he that dippeth wyth me in the platter. The sonne of manne truly goeth as it is written of hym, but wo to that man by whom the sonne of man is betrayed: good were it for that man, if he had neuer bene borne. And as they did eate. Jesus toke breade, and when he had geuē thankes he brake it, and gaue to them and said: Take, eate, this is my body. And he toke the Cuppe, and when

he had geuen thãckes, he toke it to theim, and they all dranke of it, And he sayd vnto them: This is my bloud of the newe Testament whiche is shed for many. Verely I say vnto you: I wil dryncke no more of the fruit of the vine, vntil that day that I dryncke it new in the kyngedome of God. And When they had said grace, they went out to the mount Oliuete. And Jesus saieth vnto them: Al ye shalbe offended because of me this nyghte. For it is written: I wil smite the Shepehearde, and the shepe shal be scattered. But after that I am risen againe, I wil go into Galile before you. Peter said vnto him: And though al men be offended, yet wil not I. And Jesus saith vnto hym. Verely, I say vnto the, that this day, euen in thys nyght, before the Cocke crow twyse, thou shalte denye me thre tymes. But he spake more vehamentelye. No. If I shoulde dye with the, I will not denye the. Likewise also sayd they al. And they came into a place which was named Gethsemany, and he sayd to his Disciples, Syt ye here, while I go a side, and praye. And he taketh wyth him Peter, and James, and John, and began to waxe a bashed, and to be in a agonye, and sayed vnto theym. My soule is heauy euē vnto the death, tary ye here & watche. And he wente furth a lyttle, and fell downe flatte on the grounde, and prayed, that if it were possyble, the houre might passe from hym: And he sayed, Abba Father, all thynges are possible vnto the, take awaye thys cup from me: neuertheles, not as I wil, but that thou wylt be doē. And he came, & founde them slepynge, and sayeth to Peter: Simon, slepeste thou? couldeste not thou watche one houre? watche ye and pray, leaste ye enter into temptacion, the spirite truelye is readye, but the flesshe is weake. And againe he wente a syde, and prayed, and spake the same wordes: And he returned and founde them a slepe agayne, for their eyes were heauye, neyther wyste they what to aunswere hym. And he came the thyrde tyme, and sayed vnto them: Slepe henceforth and take youre ease, it is enough, the houre is come: beholde the sonne of manne is betrayed into the handes of Synners, ryse vp,

let

let vs go,lo he that betraieth me is at hand. And immediatly,while he yet spake,cõmeth Judas(whiche was one of the,xii.)and with hym a great nombre of people, with sweardes and staues from the highe Priestes, and Scribes and Elders.And he that betraied hym,had geuen them a generall token,saying:whosoeuer I do kisse, the same is he.Take and leade hym away warely.And assone as he was come,he goeth straight way to hym,& sayeth vnto hym:Master,Master,and kyssed hym. And they laied their handes on hym,and toke him. And one of them that stode by,drew out a swoord, and smote a seruaunt of the high Priestes,and cut of his eare, And Jesus aunswered and sayed vnto them: Ye be come out as vnto a thefe with sweardes and staues for to take me. I was daily with you in the Temple teachynge, & ye toke me not:but these thynges come to passe, that the Scriptures shoulde be fulfilled. And they all forsoke hym, and ranne away.And there folowed hym a certaine younge mã clothed in lynnen vpon the bare, and the young men caught him,and he left his linnen garmente and fled frõ thẽ naked. And they led Jesus away to the hie priest of al,and with him came al the hie Priestes,& the Elders,& the Scribes.And Peter folowed him a great waye of(euen til he was come into the palace of the high Priest, & he sat with the seruanntes,and warmed hym selfe at the fire.And the hie Priestes,and al the counsail soughte for witnes against Jesus,to put hym to deathe,and founde none,for many bare false witnes agaynst hym, but their witnesses agreed not together. And there arose certayne and brought false wytnes against him,saiyng:we heard hym say,I will destroy this Temple that is made with handes,and within three dayes I wyl buylde an other made wythout handes. But yet their wytnesses agreed not together.And the high Priest stode vp among them and asked Jesus,saiynge:Aunswerest thou nothynge: Howe is it that these beare witnes against the: But he helde his peace,and aunswered nothyng.Again, the hie Priest asked hym,and saied vnto hym:Art thou Christe

the sonne of the blessed: And Jesus sayed, I am. And ye shal see the sonne of manne sittyng on the right hande of power, and comming in the cloudes of heauen. Thē the hye Priest rent his clothes, and said: what nede we anye further of witnesses: ye haue heard blasphemye, what thyncke ye: And they al condempned hym to be worthy of death: And some began to spitte at him. And to couer his face, and to beate hym with fistes. & to say vnto him: Aryed. & the seruauntes buffeted hym on the face. And as Peter was beneth in the Palace, there came one of the wenches of the hiest Priest, and when she sawe Peter warming hym self, she loked on hym and saied. Wast not thou also with Jesus of Nazareth: And he denyed, saying: I knowe him not, neither wote I what thou sayst And he went out into the porche, & the cocke crewe. And a damoselle (when she sawe hym, began again to saye to them that stode by) this is one of them. And he denied it againe. And anone after they that stode by, sayd againe vnto Peter: Surely, thou art one of them, for thou arte of Galile, and thy speche agreeth thereto. But he began to curse and to sweare, sayinge: I knowe not thys man of whome ye speake. And againe the Cocke crewe & Peter remembred the word that Jesus had said vnto him: before the cocke crow twise, thou shalt denye me thre tymes And he began to wepe.

¶ Tuesday before Easter.

¶ The Epistle.

Esa, l. THe Lord God hath opened mine eare, therfore cā I not say nay, neyther withdrawe my selfe: but I offer my backe vnto the smytters, & my chekes to the nippers. I turne not my face frō shame & spitting, and the Lord God shal helpe me: Therfore shal I not be confoūded: I haue hardened my face like a flynte stone, for I am sure that I shall not come to cōfusion, he is at hande that iustifieth me, who will then go to lawe with me: Lette vs stande oute agaynste another

there: if there be any that will reason with me, let hym come herefurth vnto me. Beholde the Lorde God standeth by me, what is he then that can condemne me? Lo they shall be lyke as an olde clothe, the mothe shall eate theim vp.

Therfore who so feareth the lord among you, let him heare the voice of his seruant. Who so walketh in darknes, and no light shyneth vpon hym, lette hym put hys trust in the name of the Lorde, and holde hym vp by his God. But take hede, ye all kyndle a fire of the wrathe of God, and steare vp the coles, walke on in the glisterynge of your owne fire, and in the coles that ye haue kyndled. Thys commeth vnto you from my hande, namely that ye shal slepe in sorowe.

The Gospell.

AND anone in the dawnyng, the high Priestes held a Counsaill with the Elders and the Scribs, and the whole cõgregacion, and bounde Jesus and led hym away & deliuered him to Pilate. And Pylate asked hym: Arte thou the King of the Jues? And he answered, and said to him: Thou saiest it. And the hie Priests accused him of many things. So Pilate asked him again, saiyng: Answerest thou nothing? Behold how many thynges they lay to thy charge. Jesus answered yet nothing so that Pilate merualled. At that feast Pilate did deliuer vnto them a prisoner, whõsoeuer thei would desire. And there was one that was named Barrabas, which laye bound with them that made insurrection: he had committed murther. And the people called vnto hym, and began to desire him, that he would do according as he had euer doen vnto them, Pilate answered them, saying: wil ye that I let lose vnto you the King of the Jues? For he knewe that the hye Priestes had deliured hym of enuye. But the highe Prestes moued the people that he should rather deliuer Barrabas vnto them. Pilate answered againe and sayd vnto them: what wyl ye that I then do Mar. xv.

vnto hym, whom ye cal the Kyng of the Jues: And they cried agayne, crucifie hym. Pylate ſaid vnto them: what euil hath he doen? And they cried the more feruently crucifye hym. And to Pilate willyng to contente the people, let louſe Barrabas vnto them, and deliuered vp Jeſus (when he had ſcourged hym) for to be crucified. And the ſouldyours led hym awaye into the comm̄ halle, and called together the whole multytude, and they clothed hym with purple, and they platted a Croune of thornes, and crouned hym withall, & began to ſalute hym: Haile Kyng of the Jues. And they ſmote him on the hed with a riede, and did ſpitte vpon him: And bowed their knees and worſhipped him. And when they had mocked him, they toke the purple of hym, and put hys owne clothes on hym, and ledde him out to crucifie him. And they compelled one that paſſed by, called Symon of Cyrene (the father of Alexander, and Rufus) whiche came out of the felde to beare his Croſſe. And they broughte hym to a place named Golgatha (whyche if a man interprete, is the place of deade mennes ſculles) and they gaue him to drinke, wine ingled with Mirre, but he receyued it not. And when they hadde crucyfyed hym, they parted hys garmentes, caſtyng lottes vpon them, what euery man ſhould take. And it was about the. iii. houre, & they crucified hym. And the tytle of hys cauſe was written. The King of the Jues. And they crucified with him two theues: the one on his right hande, and thother on hys left. And the Scripture was fulfilled which ſayeth: He was compted among the wicked. And they that went by, railed on hym, wagging their heades, & ſayinge: A wretch, thou that deſtroieſt the Tẽple, & buildeſt it again in thre dayes, ſaue thy ſelfe and come doune from the Croſſe. Likewiſe alſo mocked him the hie Prieſtes, among thẽ ſelues with the Scribes, and ſayed: He ſaued other men, hym ſelfe he cannot ſaue. Lette Chriſte the Kyng of Iſrael deſcende now from the Croſſe, that we may ſee and beleue: And they that were crucyfyed wyth hym, cherked hym alſo. And when the ſyxthe houre was come,

darckeneſſe

darckenes arose ouer al the earth vntil the ninth houre. And at the ninth houre, Jesus cried with a loude voice, saying: Eloy, Eloy, Lamasabacthani (whyche is if one enterpрete it) my God, my God, why hast thou forsaken me? And some of them that stode by, when they hearde that, said: Behold, he calleth for Helias. And one ranne and filled a spunge full of vineigre, and put it on a reede, and gaue hym to drynke, saying: Let hym alone, let vs see whether Helias will come, and take hym doune. But Jesus cried with a loude voice, and gaue vp the Ghoste. And the vaile of the Temple rent in .ii. pieces, frome the toppe to the botome, and when the Centurion (whyche stode before hym) sawe that he so cryed and gaue vp the Ghoste, he said: Truly this man was the sonne of God. There were also women a good way of, beholdyng hym among whome was Mary Magdalene, and Mary the mother of James the litle, and of Joses, and Mary Salome (which also when he was in Galilee, had folowed hym, and ministred vnto hym) and many other women which came vp with hym to Jerusalem. And now whē the euen was come, because it was the day of preparing (that goeth before the Sabboth) Joseph of the Citie of Aramathia, a noble Counsailour, whiche also loked for the kyngdome of God came, and went in bouldely vnto Pilate, and begged of hym the body of Jesu. And Pilat marueiled that he was already deade, and called vnto hym the Centurion, and asked of hym, whether he had been any whyle deade. And when he knewe the truthe of the Centurion, he gaue the body to Joseph. And he bought a lynnen clothe, and toke hym doune, and wrapped hym in the lynnen clothe, & layed hym in a sepulchre that was hewen out of a Rocke, and rolled a stone before the doore of the Sepulchre. And Mary Magdalene, and Mary Joses, beheide where he was laied.

Wedensdaye before Easter.

The Epistle.

Where

Heb.ix. Where as is a Testament, ther must also (of necessitie) be the death of hym that maketh the Testamēt. For the Testamēt taketh auctoritie, when men are dead: For it is yet of no value, as lōg as he that maketh the Testamēt is alue, for which cause also, neither the first Testament was dedicated without bloud. For whē Moses had declared all the cōmaundements to al the people, according to the law, he toke the bloud of Calues and of Goates, with water & purple wolle and Isope, and sprinckled both the boke and al the people, saying: This is the bloud of the Testament, which God hath appointed vnto you. Moreouer he sprinckled the Tabernacle with blud also, and al the ministring vesselles. And almost al thynges, are by the law pourged with blonde, & without shedyng of blonde is no remission. It is neede then that the similitudes of heauenly thynges be purified wyth suche thynges, but that the heauenly thynges themselues, be purified with better sacrifices then are those. For Christe is not entred into the holy places that are made with handes (which are similitudes of true thinges) but is entered into very heauē, for to appeare now in the sight of God for vs: not to offer hymselfe often, as the high Priest entereth into the holy place euery yeare with straunge blonde, for thē must he haue often suffred sence the worlde began. But nowe in the ende of the Worlde, hath he appered ones to put synne to flight by the offering vp of himself. And as it is appointed vnto al men, that they shal ones die, and then commeth the iudgement: euen so Christe was ones offered to take away the synnes of many, and vnto them that loke for him, shal he appeare agayne without sinne vnto saluacion.

The Gospell.

Luk.xxii THE feaste of swete breade drue nye, whyche is called Easter, and the high Priestes and Scribes, sought how they myght kyl him, for they feared the people. Then entred Sathan into Judas

Judas whose sire name was Iscarioth, whiche was of the nombre of the .xii. & he went his way and commoned with the hie priests & officers how he might betray him vnto them. And they were glad, & promised to geue him money. And he cõsented, & sought opportunitie to betraie him vnto them, when the people were away. Then came the day of swete breade, when of necessitie the Passeouer must be offered. And he sent Peter and Jhon, saying: Go & prepare vs the passeouer, that we may eate. They said vnto him: where wilt thou that we prepare. And he said vnto them: Behold, whē ye entre into the citie, there shal a man mete you bearing a pitcher of water, him folowe into the same house that he entereth in, & ye shal say vnto the good man of the house: The Maister saith vnto the, Where is the Gheste chamber, wher I shal eate the Passeouer, with my disciples: And he shal shewe you a great Parloure paued: there make ready. And they went, and founde, as he had saied vnto them, and they made ready the Passeouer. And when the houre was come, he satte doune, and the .xii. Apostles with hym. And he said vnto them: I haue inwardly desired to eate thys passeouer with you, before that I suffre. For I say vnto you, hence furth wil I not eate of it any more, vntil it be fulfilled in the Kyngdome of God. And he toke the cuppe, and gaue thankes, and said: Take this, and deuide it among you. For I say vnto you, I wil not dryncke of the fruit of this vine vntil the Kyngdō of God come. And he toke bread, and when he had geuen thankes, he brake it, & gaue vnto thē, saying: This is my body, whiche is geuen for you: This do in the remembraunce of me. Likewise also, whē he had supped, he toke the cuppe, saiyng: This cup is the newe Testament in my bloud, which is shed for you. Yet behold, the hand of him that betraieth me, is with me on the table. And truely the sonne of man goeth as it is appointed: But wo vnto that man by whō he is betraied. And they began to enquire among them selues, whyche of them it was that shoulde do it. And there was a stryfe among thē, which of them should seme to be the greatest.

And

And he sayd vnto them: The Kynges of nacions reigne ouer them, & they that haue auctoritie vpō thē are called gracious, but ye shal not so be. But he that is greatest amōg you, shalbe as the yōnger, & he that is chiefe, shalbe as he that doth ministre. For whether is greater, he that sytteth at meate, or he that serueth? Is it not he, that sitteth at meate? But I am among you as he that ministreth. Ye are they whych haue bidden with me in my tēptacions. And I appoynte vnto you a kyngdom as my father hath appointed to me, that ye may eate, & drinke at my table in my kyngdome, & sit on seates, iudgyng the .xii. tribes of Israel. And the Lord said: Simō Simon, beholde: Sathan hath desired to syfte you, as it were wheat: But I haue praied for the that thy Fayth fayle not. And When thou art cōuerted, strength thy brethren. And he sayed vnto hym: Lord, I am ready to go with the into prison, and to death. And he sayd: I tel the Peter, the Cocke shall not crowe thys day, til thou haue denied thryse that thou knowest me. And he sayde vnto them: when I sent you without wallet, & scrippe, & shoes lacked ye any thing? And they said, no. Thē sayd he vnto them: But now he that hath a wallet, let hym take it vp, and likewise his scrippe. And he that hath no sword let hym sel his coate & buy one. For I say vnto you, that yet the same which is written must be parformed in me, euen emong the wicked was he reputed. For those thynges whiche are writtē of me haue an end. And they said: Lorde, beholde, here are two swordes, And he said vnto them: It is enough. And he came out & wēt (as he was wont) to mount Oliuet. And the disciples folowed hym and when he came to the place, he said vnto them: Pray least ye fal into temptaciō. And he gat hym self frō them about a stones cast, & kneled doune, & praied, saiyng: father, if thou wilt, remoue this cup from me: neuertheles not my wil, but thine be fulfilled. And there appered an Aungel vnto hym from heauen, comfortynge him. And he was in an Agony, & praied the longer, and his sweate was lyke droppes of bloude, trickelyng doune to the

grounde

grounde. And when he rose from prayer, & was come to his disciples, he found them slepinge for heauines: And he saide vnto them, why slepe ye? Ryse and pray, least ye fall into temptation. While he yet spake, beholde there came a company, and he that was called Judas, one of the .xii. went before them, and pressed nighe vnto Jesus, to kisse him. But Jesus said vnto him: Judas, betraiest thou the sonne of man with a kisse? When they whiche were aboute him sawe what would folow, they said vnto him: Lorde, shall we smite with the swerde? And one of them smote a seruaunt of the high priestes, and stroke of his right eare. Jesus aunswered and saide: Suffer ye thus farre forth. And when he touched his eare, he healed him. Then Jesus said vnto the high priestes and rulers of the Temple, and the elders, which were come to him: ye be come out as vnto a thiefe, with swerdes & staues, when I was dayly with you in the temple, ye stretched forth no handes against me: but this is euen your very houre, and the power of darcknes. Then toke they him and led him, and brought him to the hyghe pristes house. But Peter folowed a farre of. And whē they had kindled a fire in the middes of the Palaice, and were set doune togither, Peter also sate doune emonge thē. But when one of the wenches behelde him, as he sate by the fier (and loked vpon him) she said: this same felow was also with hym. And he denied hym, sayinge: woman, I knowe him not. And after a little while, another sawe hym, and saide: thou arte also of them. And Peter saide: man I am not. And aboute the space of an houre after, another affirmed, saying: verely, this felowe was wyth him also, for he is of Galile. And Peter said: mā, I wote not what thou saiest. And immediatly while he yet spake, the cocke crew. And the lord turned backe and loked vpon Peter. And Peter remembred the word of the lord how he had said vnto him: Before the cocke crow, thou shalt deny me thrise: and Peter went out, and wept bitterly, And the men that toke Jesus mocked him, & smote him. And when they had blindfolded him, they stroke

him on the face, and asked him, sayinge: Arede, who is he that smote the. And many other thinges despitefully saied they againste him. And as sone as it was day, the Elders of the people, and the highe Priestes and Scribes came together, and led him into their counsail, sayinge: Art thou very Christe: Tell vs: And he sayde vnto them: if I tell you ye will not beleue me, and if I aske you, you will not answere, nor let me go. Hereafter shal the sonne of man sit on the ryght hande of the power of God. Then sayde they all: Arte thou then the sonne of God: He saide, ye saye that I am. And they saide, what nede we of anye further witnes: For we our selues haue hearde of his owne mouth.

¶ Thursedaye before Easter.

The Epistle.

i. Cor. xi

THys I warne you of, and commende not that ye come not toguether after a better maner, but after a worse. For fyrste of all when ye come toguether in the congregacion: I heare that there is discentiō emōg you, and I partly beleue it. For there must be sectes emong you, that thei which are perfect emong you, may be knowen. When ye come toguether therfore into one place, the lordes supper cannot be eaten, for euery manne beginneth afore to eate his owne supper. And one is hongrye, and another is dronken. Haue ye not houses to eate and drynke in: Despyse ye the congregacion of God, and shame them that haue not: What shall I saye vnto you: Shall I prayse you: In thys I prayse ye not. That whiche I deliuered vnto you, I receiued of the Lorde. For the Lorde Iesu the same night in which he was betrayed, toke breade: And when he had geuen thankes, he brake it, and said: Take ye and eate, this is my body, whiche is broken for you. This do ye in the remembraunce of me. After the same maner also he tooke

the

the cuppe when supper was doen, saiyng: This cuppe is the newe Testament in my bloude. This doe as oft as ye dryncke it, in remẽbraunce of me. For as often as ye shal eate this breade, and dryncke of this cuppe, ye shal shewe the Lordes death til he come. Wherfore whosoeuer shall eate of this bread, and drincke of this cuppe of the Lorde vnworthely, shalbe guiltie of the body and bloude of the Lorde. But let a man examine hymselfe, and so let hym eate of the breade, and dryncke of the cuppe. For he that eateth & dryncketh vnworthely, eateth & dryncketh his owne dampnacion, because he maketh no difference of the Lordes body. For this cause many are weake & sicke among you, and many slepe. For if we had iudged our selues, we shoulde not haue been iudged. But when we are iudged of the Lord, we are chastened, that we shonld not be dampned with the worlde. Wherfore my brethren when ye come together to eate, tary one for another. If any man hunger, let hym eate at home, that ye come not together vnto condempnacion. Other thynges will I set in order when I come.

¶ The Gospell.

THe whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saiyng. We founde this felowe peruertyng the people, & forbiddyng to paie tribute to Cesar, saiyng that he is Christe, a kyng. And Pilate apposed hym, saiyng: Art thou the Kyng of the Jewes? He aunswered hym, & said: thou saiest it. Then said Pilate to the high Priestes and to the people: I fynde no faulte in this manne. And they were the more fierce, saiyng: He moueth the people, teachyng throughout al Jury, & began at Galilee, euen to this place. When Pilate heard mencion of Galilee, he asked whether the man were of Galilee. And assone as he knewe that he belonged vnto Herodes iurisdiction, he sent hym to Herode, whiche was also at Hierusalem at that tyme. And when Herode sawe Jesus, he was exceding glad, for he was desirous to se him of a long season Luc. xxiij.

because he had heard many thinges of him, & he trusted to haue sene some miracles done by him. Thē he questioned with him many wordes, but he aunswered him nothing. The high priestes and scribes stode forth, and accused him straightly. And Herode with his mē of warre despised him. And when he had mocked him, he arayed him in white clothing, & sēt him againe to Pilate. And the same day Pilate and Herode were made frendes together, for before they were at variaunce. And Pilate called together the hyghe priestes, and the rulers, & the people, and said vnto them: ye haue brought thys man vnto me, as one that peruerteth the people: & beholde, I examine him before you, and find no fault in this man, of those thinges wherof ye accuse him, no nor yet Herode. For I sent you vnto him, and lo: nothyng worthy of death is done vnto him. I wyll therfore chasten hym, & let him louse. For of necessitie he must haue let one louse to them at that feast. And al the people cried at once, saying: away with him, and deliuer vs Barrabas (which for a certaine insurrection made in the citie, & for a murther, was cast into prisō.) Pilate spake again vnto thē willing to let Jesus louse. But they cried, saiyng: Crucifie him, crucifie him. He said vnto them the third time: what euil hath he done: I find no cause of death in him: I wyll therfore chasten him, and let him go. And they cried with loud voyces, requiring that he might be crucified. And the voyces of them and of the highe priestes preuailed. And Pilate gaue sentence that it shold be as they required, and he let louse vnto them, hym that (for insurrection and murther) was caste into prison, whom they had desired. And he deliuered to them Jesus, to do with him what they would. And as they led him away they caught one Simō of Cirene, coming out of the feld & on him laide they the crosse, that he mighte beare it after Jesus. And there folowed him a greate company of people, and of women, which bewailed & lamented him But Jesus turned backe vnto theim, & saide: ye daughters of Hierusalē, wepe not for me: but wepe for your selues, and

nes, and for youre children. For beholde, the dayes wyll come, in the whyche they shal say: happy are the barren and the wombes that neuer bare, & the pappes whyche neuer gaue sucke. Then shall they beginne to saye to the mountaynes, fall on vs: & to the hylles couer vs. For if they do this in a grene tre, what shalbe done in the dry? And there were .ii. euil doers led with hym to be slayne: And after that they were come to the place whyche is called Caluerye, there they crucified him, and the euyll doers, one on the ryght hand, and the other on the lefte. Then sayde Jesus: Father forgeue them, for they wote not what they do. And they parted his raymēt and cast lottes. and the people stode and behelde. And the rulers mocked him wyth them saying: he saued other men, let him saue him selfe, if he be very Christ the chosen of god The Souldiers also mocked him, and came and offered him Vineiger, and saide: if thou be the Kinge of Jewes, saue thi self. And a superscription was writtē ouer him with letters of Greke, and Latine, and Hebrue: thys is the king of the Jewes. And one of the euil doers whych were hanged, rayled on him, sayinge: if thou be Christe, saue thy selfe and vs. But the other aunswered & rebuked him, saying: feareſt thou not God, seing thou art in the same dampnation? we are righteously punished, for we receue according to our dedes: but thys manne hath done nothing amisse. And he said vnto Jesus, Lorde, remembre me, when thou comeſt into thy kingdome. And Jesus saide vnto him: Verelye I saye vnto the: to daye shalt thou be with me in Paradice. And it was aboute the syxte houre: And there was a darckenes ouer all the earth, vntil the ninth houre: and the Sonne was darkened. And the vaile of the temple did rente, euen thorow the middeſt. And whē Jesus had cryed with a loude voyce, he said: Father into thy handes I commend my spirite. And when he thus had sayd, he gaue vp the ghoste when the Centurion saw what had happened, he glorified God, sayinge: Verely this was a righteous man. And all the people that came toguether to that syghte,

and sawe the thinges which had happened, smote their brestes and returned. And al his acquaintaūce, and the women that folowed him from Galilee, stode a farre of, beholding these thinges. And behold, there was a man named Joseph, a counsailoure, and he was a good man and a iust. The same had not consented to the counsaill and dede of theim, whiche was of Aramathia, a citye of the Jewes, whiche same also wayted for the kingdome of god: he went vnto Pilate, and begged the body of Jesus, and toke it doune, and wrapped it in a linnen cloth, and layed it in a Sepulchre that was hewen in stone, wherin neuer man before hadde bene layed. And that day was the preparinge of the Sabboth, and the Sabboth drue on. The women that folowed after, whiche had come with him from Galilee, behelde the sepulchre, and how his bodye was layde. And they returned and prepared swete odours and oyntmentes. But rested on the Sabboth day, according to the commaundement.

On good Fridaie.

The Collectes.



Almighty GOD, we beseche the graciously to behold thys thy familye, for the whych our Lord Jesus Christ, was contented to be betraied, and geuen vppe into the handes of wicked men, and to suffer deathe vppon the crosse, who liueth and reigneth wyth the, and the holye ghost nowe and euer. &c.



Almighty and euerlasting God, by whose Spirite the whole bodye of the churche is gouerned and sanctified: receiue oure supplications and prayers, whyche we offer before the for all estates of men, in thy holy cōgregation, that euerye member of the same in his vocation and ministerye, may truly & godly serue the: throughe our Lord Jesus Christ.

Merci-

MErciful God, who hast made al men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted & liue: haue mercy vpon al Iewes, turkes, infidels, & heritikes, and take frō them al ignorauunce, hardnes of herte, and contempt of thy word: & so fetche them home blessed Lorde, to thy flock, that they may be saued emong the remnaūt of the true Israelites, and be made one folde vnder one shepeheard, Iesus Christ our Lord: who liueth. &c

¶ The Epistle.

THe law (which hath but a shadow of good thinges to come, and not the very fashion of thinges them selues) canne neuer wyth those sacrifices, which thei offer yere by yere continually, make the comers therunto perfect. For would not thē those sacrifices haue ceased to haue ben offred, because that the offerers once purged, should haue had no more conscience of sinnes? Neuertheles, in those Sacrifice is there mencion made of sinnes euery yeare. For the bloud of Oxen, and gotes can not take away sinnes. Wherfore when he cometh into the worlde, he saith: sacrifice & offeringe thou wouldest not haue, but a body hast thou ordeined me. Burnte offeringes also for sinne hast thou not alowed: Then said I: lo, I am here. In the beginning of the boke it is writtē of me, that I shold do thy wil, o God. Aboue when he sayeth. Sacrifice and Offeringe, and burnte Sacrifices, and synne Offerynges, thou wouldeste not haue, neither hast thou alowed theym (whyche yet are Offered by thy lawe) then saide he: Lo, I am here to do thy will O God, he taketh away the firste, to establiche the latter, by the whiche will, we are made holy, euen by the offeringe of the body of Iesu Christ, once for all. Hebre. x.

And euery priest is readye dayly ministringe, and ofseringe often times one maner of oblation, whiche can neuer take awaye synnes. But thys manne, after he hathe Offered one Sacrifice for sinnes, is sette downe

for euer on the ryght hande of GOD, and from hence-forth, tarieth till his foes be made his fote stole. For with one offeringe hath he made perfecte for euer, them that are sanctified. The holy gost him selfe also beareth vs recorde, euen when he tolde before. This is the testamēt that I wil make vnto them. After those daies (saieth the Lord) I wyll put my lawes in their hertes, & in their mindes wil I write them, and their sinnes and iniquities wil I remembre no more. And where remission of these thinges is, there is no more offering for synnes. Seyng therfore brethrē, that by the meanes of the bloude of Jesu, we haue libertye to enter into the holy place, by the new and liuyng way, which he hath prepared for vs, through the Vaile, (that is to say) by his flesshe: and seyng also, that we haue an high priest which is ruler ouer the house of God, let vs draw nigh with a true hert, in a sure faith, sprinkled in our hertes from an euil conscience, and washed in our bodyes with pure water. Let vs kepe the profession of our hope, without wauering, (for he is faithful that promised) and let vs cōsider one another, to thentent that we maye prouoke vnto loue, & to good workes, not forsakynge the felowshyppe that we haue emong our selues, as the maner of some is: but let vs exhorte one another, and that so muche the more, because ye se that the day draweth nighe.

The Gospel.

Iho. xviij. When Jesus hadde spoken these wordes, he went forthe wyth his disciples, ouer the broke Cedron, where was a garden, into ẏ which he thē entred with his disciples. Judas also which betrayed him knewe the place, for Jesus oft times resorted thither with his disciples. Judas then (after he had receiued a band of mē & ministers of the high prestes & Pharisees) came thether with Lanternes, and firebrandes, & weapons. And Jesus knowing al thinges that should come on him, went forthe, and sayde vnto them: whom seke ye? They answered him: Jesus of Nazareth. Jesus

saide

saide vnto them, I am he. Judas also whiche betrayed hym, stode wyth them. Assone then as he had sayd vnto them, I am he, they went backeward, & fel to the groũd. Then asked he them againe: whom seke ye? They said: Jesus of Nazareth. Jesus aunswered: I haue told you, that I am he. If ye seke me therfore, lette these go their way: that the saying might be fulfilled which he spake Of thẽ which thou gauest me, haue I not lost one. Then Simon Peter hauynge a swoorde, drewe it, and smote the highe Priestes seruaunt, and cutte of his right eare. The seruauntes name was Malchus. Therfore saieth Jesus vnto Peter, putte vp thy swoorde into the sheathe: Shall I not dryncke of the cup whiche my father hath geuen me? Then the company, & the capitaine, and the ministers of the Jewes, toke Jesus and bound him, and ledde him awaye to Annas firste: for he was Father in lawe to Caiphas, which was the highe Priest, the same yere. Caiphas was he that gaue counsail to the Jewes that it was expediẽt that one mã should dye for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was knowẽ to the high priest and wente in with Jesus vnto the Palaice of the hyghe Priest. But Peter stode at the doore wythoute. Then went out that other disciple (which was knowen to the highe Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then sayde the Damosel that kepte the doore vnto Peter: Art not thou also one of this mans disciples? He sayde: I am not. The seruaũtes and ministers stode there, whiche had made a fire of coles: for it was colde, and they warmed thẽ selues. Peter also stoode emonge them, & warmed him selfe. The high priest then asked Jesus of his disciples, & of his doctrine. Jesus answered him: I spake opẽly in the world I euer taught in the Synagoge, and in the temple, whether all the Jewes haue resorted, and in secrete haue I sayde nothyng. why askest thou me? Aske them whiche heard me, what I saide vnto them. Behold they can tel what I said. whẽ he had thus spokẽ, one of ỹ ministers

whiche

whiche stode by, smote Jesus on the face, saiyng: Answerest thou the high Priest so: Jesus aunswered hym: If I haue euil spoken, beare witnes of the euil: but if I haue wel spoken, why smitest thou me: And Annas sent hym bounde vnto Caiphas the highe Priest. Simon Peter stode and warmed hym selfe. Then said they vnto hym: Art not thou also one of his disciples: He denied it, & said I am not. One of the seruauntes of the highe Priestes (his colyn whose eare Peter smote of) said vnto hym: did not I see the in the garden with hym: Peter therfore denied againe: & immediately the Cocke crewe. Then led they Jesus from Caiphas into the halle of iudgement. It was in the morning, and they theim selues went not into the iudgement halle, least thei should be defiled, but that thei might eate the Passeouer. Pilate then wēt out to them, and saied: What accusacion bryng you against this man. They aunswered and saied vnto hym: If he were not an euil doer, we would not haue deliuered him vnto the. Then said Pilate vnto them: Take ye him and Judge hym after your awne lawe. The Jewes therfore saied vnto hym: It is not lawfull for vs to put any man to deathe: that the wordes of Jesus might be fulfilled, whiche he spake, signifiyng what death he shoulde dye: Then Pilate entred into the iudgement halle againe, & called Jesus, and saied vnto hym: Art thou the Kyng of the Jewes: Jesus aunswered: Saiest thou that of thy selfe, or did other tel it the of me: Pilate aunswered: Am I a Jewe: thyne awne naciō and high Priestes haue deliuered the vnto me: what hast thou doen: Jesus answered: My kingdome is not of this world, if my kyngdom were of this world, thē would my ministers surely fight that I should not be deliuered to the Jewes: but nowe is my kyngdome not from hence. Pilate therfore said vnto hym: Art thou a kyng then: Jesus aunswered: Thou saiest that I am a Kyng. For this cause was I borne, and for this cause came I into the world, that I should beare witnes vnto the truth. And al that are of the truth, heare my voice. Pilate said vnto him: what thyng is truth:

And

And when he had saide this, he went out agayne vnto the Iewes, and sayde vnto theym. I fynde in hym no cause at all: ye haue a custome that I should deliuer you one louse at Easter: : wyll ye that I louse vnto you the king of the Iewes: Then cried they all againe, sayinge: not him, but Barrabas. The same Barrabas was a murtherer. Then Pilate toke Iesus therfore, and scourged him. And the souldiers wounde a crowne of thornes and put it on his head. And they did on him a purple garment, and came vnto him and saide: Haile kinge of the Iewes, & they smote him on the face. Pilate went forth againe, and saide vnto them: behold, I bring him forth to you, that ye maye knowe that I finde no faulte in him. Then came Iesus forthe, wearinge a crowne of thorne, and a robe of purple. And he saide vnto them, beholde the manne. when the Priestes therefore sawe him, they cried, crucifye him, crucifye him. Pilate saide vnto them, take ye him and crucifye him, for I fynde no cause in him. The Iewes answered him: we haue a law and by our law he ought to die, bicause he made him self the Sonne of God. when Pilate hearde that saying, he was the more afrayed, and went againe into the iudgement halle, and saide vnto Iesus: whence arte thou: But Iesus gaue him no answere. Then said Pilate vnto him: Speakest thou not vnto me: Knowest thou not that I haue power to crucifie the, & haue power to louse the: Iesus answered: thou couldest haue no power at al against me, except it were geuen the frō aboue. Therfore he that deliuered me vnto the, hath the more sinne: & frō thēceforth sought Pilate meanes to louse him. But the Iues cried, saying: if thou let him go, thou art not Cesars frende, for who so euer maketh him selfe a kinge, is againste Cesar. when Pilate hearde that sayinge, he brought Iesus forth, and sate downe to geue sentente in a place that is called the Pauemente, but in the Hebrue tongue Gabbatha. It was the preparing day of Easter about the sixte houre. And he saide vnto the Iewes, behold your king. Thei cried, saiēg: awai with him, away

with

with him, crucify him. Pilate sayeth vnto them: shall I crucify your kinge? The hyghe Priestes aunswered, we haue no king but Cesar. Then deliuered he him to them to be crucified. And they toke Jesus and led him away. And he bare his crosse & went forth into a place, whiche is called the place of dead mennes sculles: but in Hebrue Golgotha, wher they crucified him, and two other with him: On either side one, and Jesus in the middest. And Pilate wrote a title, and putte it vpon the crosse. The writynge was, Jesus of Nazareth kynge of the Jewes. This title redde many of the Jewes: for the place wher Jesus was crucified, was neare to the citye. And it was writtē in Hebrue, Greke, and Latin. Thē said the hyghe priestes of the Jues to Pilate: write not king of the Jewes, but that he sayde, I am kynge of the Jewes. Pilate aunswered: what I haue written, that I haue written. Then the souldiers when they had crucified Jesus toke his garmēts, & made .iiii. partes, to euery souldier a parte, & also his coate. The coate was without seame wrought vpon throughout: they sayd therfore emonge thē selues: let vs not deuide it, but cast lottes for it, who shal haue it. That the scripture might be fulfilled, saiēg they haue parted my rayment emong them, and for my coate, did they cast lottes. And the souldiers did suche thinges in dede. There stode by the crosse of Jesus, his mother, and his mothers sister Mary, the wife of Cleophas, and Mary Magdalen. when Jesus therfore saw his mother, and the disciple whom he loued, standinge, he sayth vnto his mother: woman, beholde thy Sonne, Then saide he to the disciple: beholde thy mother. And from that hour the disciple toke her for his owne. After these thynges, Jesus knowynge that all thynges were nowe perfourmed, that the scripture myght be fulfilled he sayeth: I thyrste. So there stode a vessell by full of vineiger, therfore they filled a sponge with vineiger, and wound it about with Isope, and put it to hys mouth. Assone as Jesus then receyued of the vineiger, he sayde: it is finished, and bowed his head, & gaue vp the ghoste.

The

The Jewes therfore, because it was the preparing of the Sabboth, that the bodies shoulde not remaine vpon the crosse on the Sabboth daie (for that Sabboth day was an high day) besought Pilate, that their legges might be broken, & that they might be take doune. Then came the souldiours and brake the legges of the first, & of the other whiche was crucified with hym. But when they came to Jesus, & sawe that he was ded alredy, thei brake not his legges. But one of the souldiours with a speare thruste hym into the side, and furthwith there came out bloud and water. And he that sawe it bare recorde, & his recorde is true. And he knoweth that he saith true, that ye might beleue also. For these thynges were doen, that the scripture should be fulfilled: ye shal not breake a bone of him. And again another scripture saith: thei shal loke vpon hym, whom they haue perced. After this Joseph of Aramathia (whiche was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he mighte take doune the body of Jesus. And Pilate gaue hym licence: he came therfore and toke the body of Jesus. And there came also Nicodemus (whiche at the begynnyng came to Jesus by night) and brought of Mirre and Aloes mingled together about an hundred pounde weighte. Then toke they the body of Jesus, and wounde it in linnen clothes, with the odours, as the maner of the Jewes is to bury. And in the place where he was crucified, ther was a gardeine, and in the gardeine a newe Sepulchre, wherin was neuer man laide, there laide thei Jesus therfore because of the preparyng of the Sabboth of the Jewes, for the Sepulchre was nighe at hande.

¶ Easter euen.

¶ The Epistle.

IT is better (if the wil of god be so) that ye suffer for welle doing then for euell doing, forasmuche as Christ hath ones suffred for Sinnes, the iust for the vniust, to bryng vs to God: & was killed *i. Peter. iij.*

as perteininge to the flesshe, but was quickened in the Spirite. In whiche Spirite he also went and preched to the spirites that were in prison, whiche somtyme had bene disobedient, when the longe sufferyng of God was ones loked for in the daies of Noe, while the Arke was a preparyng, wherin a fewe, that is to say eyght Soules were saued by the water, lyke as Baptisme also now saueth vs: not the puttyng away of the filthe of the flesshe, but in that a good Conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heauen, Angelles powers, and might subdued vnto him.

¶ The Gospel.

Mat. xxvij

When the euen was come, there came a riche man of Aramathia, named Joseph, whiche also was Jesus disciple, he went vnto Pilate, and begged the body of Jesus. Then Pilate commaunded the body to be deliuered. And when Joseph had taken the bodye, he wrapped it in a cleane linnen clothe, and laied it in hys newe tombe whiche he had hewen out, euen in the rocke, and rolled a greate Stone to the doore of the Sepulchre, and departed. And there was Mary Magdalene and the other Mary sittyng ouer against the sepulchre. The next daie that foloweth the day of preparyng, the high prestes, & Pharisies came together vnto Pilate saieng: Sir, we remembre that this deceiuer saied while he was yet alyue After thre daies I wil rise againe. Commaunde therfore, that the sepulchre be made sure, vntill the thirde daie least his disciples come, and stele him away, and saie vnto the people he is risen from the deade. And the last errour shalbe worse then the firste. Pilat saide vnto theym: ye haue a watche, go your way, make it as sure as ye can So they went and made the sepulcre sure with the watchemen, and sealed the stone.

¶ Easter Daie.

At

At morning prayer in stede of the Psalme, O come let vs, &c. these Anthemes shalbe song, or saide.

CHrist rising againe from the ded, now dieth not death fromhencefurth hath no power vpon him for in that he died, hee died but once to put awaie sinne, but in that he liueth, he liueth vnto God. And so likewyse accompt your selues deade vnto sinne, but liuing vnto God in Christ Jesus our Lorde. Amen.

CHrist is risen again, the first frutes of them that slepe, for seing that by man came death, by man also commeth the Resurrection of the ded: for as by Adam al men do die, so by Christ al men shal be restored tolyfe.

¶ The Collect.

ALmighty God, whiche through thy only begotten sonne Jesus Christe, haste ouercome deathe, and opened vnto vs, the gate of euerlasting lyfe wee humbly beseche thee, that as by thy speciall grace preuentyng vs, thou doest put in our mindes good desires, so by thy continuall helpe, we may bryng thesame to good effect: through Jesus christ our lord, who. &c.

¶ The Epistle.

IF ye be risen again with christ, seke those thinges, which are aboue, wher christ sitteth on the right hande of God. Set your affection on heauenly thynges, and not on earthy thinges. For ye are ded, and your life is hid with Christe in god. when soeuer Christ (whiche is our life) shal shewe himself then shall ye also appere with hym in glory. Mortifie therfore your earthy mẽbres, fornication, vnclennes, vnnatural lust, euel concupiscence, and couetousnes, whiche is worshippyng of ydols, for whiche thynges sake, the wrathe of God vseth to come on the children of vnbelief, emong whome ye walked somtyme, when ye liued in them. Colo. iii.

¶ The Gospel.

THe first dai of the sabbothes, came Mary Magdalene early (when it was yet darke) vnto the sepulchre, and saw the stone taken away from the graue. Then shee ran, and came to Symon Ihon. xx.

Peter, and to the other disciple whome Jesus loued, and saithe vnto them, they haue taken away the lorde out of the graue, and we cannot tel where they haue laide him Peter therfore went furth, and that other Disciple, and came vnto the sepultre. Thei rā both together, and that other Disciple did out run Peter, and came first to the sepulchre, And when he had stouped doune, he saw the linnen clothes lieng, yet went he not in: Then came Simō Peter folowyng him, and went into the Sepulchre, and sawe the linnen clothes lie, and the napkyn that was about his hedde, not lieng with the Linnen clothes, but wrapped together, in a place by it self. Then went in also that other disciple, whiche came first to the sepulchre, and he saw and beleued. For as yet they knewe not the scripture, that he shoulde ryse againe from death. Then the disciples went away againe to their awne home.

Mondaie in Easter weke.

The Collect.

ALmighty God, whiche through thy only begotten sonne Jesus Christe, haste ouercome deathe, and opened vnto vs, the gate of euerlastyng lyfe wee humbly beseche thee, that as by thy speciall grace preuentyng vs, thou doest put in our mindes good desires, so by thy continuall helpe, we may bryng the same to good effect: through Jesus christ our lord, who. &c.

The Epistle.

Act. x. PEter opened his mouthe, and saide of a truthe I perceiue that there is no respect of persons with god, but in al people, he that feareth hym, & worketh rightuousnes is accepted with hym. ye know the preachyng that God sente vnto the chidren of Israell, preachyng peace by Jesus Christe, whyche is LORDE ouer all thynges: whiche preachyng was published thorowe out all Jewrie, and beganne in Galilete, after the Baptisme

ptisme which Iohn preached(how God annoynted Iesus of Nazareth with the holy ghoste, and with power. Whiche Iesus went about doinge good, and healyng al that were oppressed of the deuil, for God was with him. And we are witnesses of al thynges which he did in the lande of the Iewes, and at Ierusalem, whom they slue, and hanged on tree: Him God raised vp the thirde day, & shewed him opēlye, not to al the people, but to vs witnesses (chosen before of God for the same entent) whych did eate and drincke with him, after he arose frō death. And he commaūded vs to preache vnto the people, and to testifie that it is he which was ordeyned of God, to be the iudge of the quicke and the deade. To him geue all the Prophetes witnesse, that through his name, whosoeuer beleueth in hym, shal receyue remission of synnes.

The Gospel.

Behold two of the disciples went that same daye to a toune called Emaus, which was from Hierusalem about three score furlōges, and they talked together of al the thynges, that had happened. And it chaunced whyle they commoned together and reasoned: Iesus himselfe drue nere, and wēt with them. But their eyes were holden that they should not know him. And he sayd vnto them: what maner of communicatiōs are these, that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) aunswered, & saied vnto him: arte thou onely a straunger in Hierusalem, & hast not knowen the thinges which haue chaunced there in these dayes? He sayd vnto them: what thinges? And they saied vnto hym: Of Iesus of Nazareth, whiche was a Prophete, mightie in dede and worde before God, and all the people: and how the high Priestes and our rulers, deliuered him to be condēpned to death, and haue crucified him. But we trusted that it had been he which should haue redemed Israel, and as touching al these thynges, to day is euen the third day, that they were doen. Yea, and certaine women also of our cōpany Luc. xxiiij.

made vs astonied, which came early vnto the sepulchre and foūde not his body, and came, saying that they had seen a vision of angels, which sayd that he was a lyue. And certaine of them which were with vs, went to the sepulchre, and founde it euen so as the wom̄e had sayed: but him thei saw not. And he saied vnto them: o fooles, and slow of heart to beleue all that the Prophetes haue spoken. Ought not Christ to haue suffred these thynges and to entre into his glory? and he began at Moses and all the Prophetes, and interpreted vnto th̄e in all scriptures whiche were written of him. And thei drue nighe vnto the toune which they went vnto. And he made as though he would haue gone further. And thei constrained him, saying: abide with vs, for it draweth towardes night, and the dai is farre passed. And he went in, to tary with them. And it came to passe, as he satte at meate with them, he toke bread and blessed it, and brake, and gaue to them. And their eyes were opened, & they knew him, & he vanished out of their sight. And thei saied betwene th̄e selues: did not our heartes burne within vs, while he talked with vs by the waye, and opened to vs the scriptures? And thei rose vp the same houre, and returned to Hierusalem, and foūde the eleuen gathered together, & them that were with them, saying: The Lorde is risen in dede, and hath appered to Simon. And they told what thinges were done in the way, and how they knewe him in breakyng of breade.

¶ Tuisday in Easter wieke.

☞ The Collect.

ALmyghty father, whiche hast geuen thy onelye sonne to die for our sinnes, and to rise again for our iustification: graunt vs so to put away the leauen of malice, and wickednes, that we may alwaye serue thee in purenesse of lyuynge and trueth, through Jesus Christ our Lorde.

The

The Epistle.

YE men and brethren, children of the generacion of Abraham, & whosoeuer amonge you feareth God: To you is thys worde of saluacion sent. For the enhabiters of Hierusalem, and their Rulers, because they knewe hym not, nor yet the voyces of the Prophetes, which are read euerye Sabboth daye, they haue fulfylled them in condemnyng hym. And when they foũd no cause of death in hym, yet desyred they Pilate to kil him. And whē thei had fulfylled al that were writtē of him, they toke him doune from the tree, and put him in a sepulchre. But God raised him again frō death the thyrde day, and he was seen many dayes of them whiche went with him from Galilee, to Hierusalem: whiche are witnesses vnto the people. And we declare vnto you, howe that the promyse (whiche was made vnto the fathers,) God hath fulfylled vnto their childrē (euen vnto vs) in that he raised vp Jesus again: euē as it is writtē in the second Psalme. Thou art my sonne, this dai haue I begotten thee. As concerning that he rayled him vp from death, now no more to returne to corruption, he said on this wise: the holy promyses made to Dauid, wil I geue faythfully vnto you, wherfore he saieth also in another place: Thou shalt not suffre thine holy to see corruptiõ. For Dauid (after that he had in hys tyme fulfylled the wil of God) fell on slepe, & was laied vnto his fathers, & saw corruption. But he whom God raised again, sawe no corruption. Be it knowen vnto you therfore (ye men and brethren) that through thys man, is preached vnto you forgeuenesse of synnes, and that by him all that beleue are iustified from all thinges, from which ye coulde not be iustifyed by the law of Moses. Beware therfore, least that fal on you, whiche is spoken of in the Prophetes: beholde ye despisers, and wonder, and perish ye. For I do a worcke in your dayes, which ye shall not beleue, though a man declare it vnto you. Actes. xiij

The Gospel.

Luc.xxiiij. IEſus ſtode in the myddes of hys diſciples, and ſayd vnto them: Peace be vnto you: it is I, feare not. But they were abaſhed and afraied, and ſuppoſed that they had ſeen a ſpirite. And he ſaied vnto them: why are ye troubled, and why doe thoughtes aryſe in youre hearte? Beholde my handes and my fete, that it is euen I my ſelfe. Handle me and ſee, for a ſpirite hath no fleaſhe and bones, as ye ſe me haue. And whē he had thus ſpoken, he ſhewed them his hādes and his fete. And while thei yet beleued not for ioye, and wondered, he ſaid vnto thē: haue ye here any meate. And they offred him a pece of a broiled fiſh, and of an hony combe. And he toke it, & did eate before thē. And he ſaid vnto them: theſe are the wordes, which I ſpake vnto you, while I was yet with you: that all muſt nedes be fulfylled, whiche wer writtē of me in the law of Moſes, and in the Prophetes, and in the Pſalmes. Then opened he their wyttes, that they might vnderſtande the ſcriptures, and ſayd vnto them: Thus it is written, and thus it behoued Chriſt to ſuffer and to ariſe agayne from death the third day, and that repentaunce and remiſſion of ſynnes, ſhuld be preached in his name, emong al nacions, and muſt begyn at Hieruſalem. And ye are witneſſes of theſe thynges.

The fyrſt Sondaye after Eaſter.

☞ The Collect.

Almyghtye God. &c. As at the Communion on Eaſter daye.

☞ The Epiſtle.

j. Iohn. v. ALl that is borne of God, ouercommeth the worlde. And this is the victorye that ouercommeth the worlde, euen our fayth. Who is he that ouercometh the world, but he ỹ beleueth that Jeſus is the ſonne of God? this Jeſus Chriſt is he that came by water & bloude, not by water onely, but by water and bloude. And it is the ſpirite

rite, that beareth witnes, because the spirite is truth. For there are. iii. whiche beare recorde in heauen, the father, the word, and the holy ghost, and these thre are one. And there are. iii. whiche beare record in earth, the spirit, and water, and bloudde, and these thre are one, If we receiue the witnes of men, the witnes of god is greater. For this is the witnes of God that is greater, whiche he testified of his sonne. He that beleueth on the sonne of God, hath the witnes in hunselfe. He that beleueth not God hath made him a lier, because he beleueth not the recorde that God gaue of his sonne. And this is the recorde, how that God hath geuen vnto vs eternal lyfe, and this life is in his sonne. He that hath the Sonne hath life, and he that hath not the sonne of God, hath not lyfe.

¶ The Gospel.

THe same day at night, whiche was the first dai of the Sabbothes, when the dores wer shut where the disciples, wer assẽbled together for feare of the Jues, came Jesus, and stode in the middes, and saide vnto theim, peace be vnto you, and when he had so said he shewed vnto theim his handes, & his side. Then were the disciples glad, when they sawe the lorde. Then saide Jesus to theim againe, peace be vnto you: As my father sent me, euen so sende I you also. And when he had saide these wordes, he brethed on them, and said vnto them, receiue ye the holy Ghost. whosesoeuers sinnes ye remit they are remitted vnto them. And whosesoeuers synnes ye reteine, they are reteined. Ihon. xx.

¶ The. ii. Sonday

¶ The Collecte

ALmighty GOD whiche hast geuen thy holie sonne to be vnto vs bothe a sacrifice for synne and also an ensample of Godlye life: geue vs the Grace, that wee maie alwaies mooste thanckefully receiue that his inestimable benefite, and also dayly endeuour our selues to folowe the blessed

blessed steppes of his most holy lyfe.

The Epistle.

1.Peter.ij. THis is thancke worthie, if a man for conscience towarde God, endure griefe, and suffer wrong vndeserued. For what prayse is it, if when yee bee bufeted for youre faultes, ye take it patiently. But and if when ye do well, ye suffer wrong, and take it patiently, then is there thanke with God. For here vnto verely were ye called. For Christ also suffred for vs leauing vs an example that ye shulde folowe hys steppes, whiche did no sinne, neither was there gile founde in his mouthe, whiche when he was reuiled reuiled not againe, when he suffred, he threatned not, but committed the vengeaunce to him that iudgeth ryghtuously. whiche his owne selfe bare our sinnes in his bodie on the tree, that we beyng deliuered from synne, shoulde liue vnto rightuousnes. By whose stripes ye were healed. For ye were as shepe going astray: but are now turned vnto the shepeherde, and Bishop of your soules.

The Gospel.

Ihon.x. CHrist said to his disciples, I am the good shepeherde: a good shepehearde gyueth his life for the shepe. An hired seruaunt, and he whiche is not the shepeherd (neither the sheepe are his owne) seeth the woulfe comming, and leaueth the shepe and flieth, and the woulfe catcheth and scattereth the shepe. The hired seruaunt flieth because he is an hired seruant, and careth not for the shepe. I am the good shepeherde, and knowe my sheepe and am knowen of myne. As my father knoweth me, euen so knowe I also my father. And I geue my life for the shepe, and other shepe I haue whiche are not of this folde, Them also must I bryng, and they shal heare my voyce, and there shalbe one folde, and one shepeherde.

The .iij. Sondaie

The

¶ The Collect.

ALmighty God, whiche shewest to al men that be in errour, the light of thy truth, to thentent that thei may returne unto the waie of rightuousnes Graunt vnto al them that be admitted into the felowship of christes religiõ, that thei may eschew those thinges that be contrarye to their profession, and folowe al such ethinges as be agreable to the same, through our Lorde Jesus Chryst.

¶ The Epistle.

DEerely beloued I beseche you as straungiers, and pilgrimes absteine from fleshely lustes, i. Peter. ij. whiche fight against the soule, and se that ye haue honest conuersation emong the Gentiles, that where as thei backebite you as euel doers they may see your good workes, and praise god in the daie of visitacion. Submit your selues therfore to all maner of men for the lordes sake, whether it be vnto the Kyng, as vnto the chief hed, either vnto rulers, as vnto theim that are sent of him, for the punishmente of euell doers, but for the laude of them that do wel. For so is the will of GOD, that with well doyng, ye may stoppe the mouthes of foolishe, and ignorant men, as free, and not as hauyng the libertie for the cloke of maliciousnes, but euen as the seruauntes of GOD. Honour all men, loue brotherly felowship, feare God, honour the Kyng.

¶ The Gospel.

IEsus said to his disciples: After a while ye shall not se me, and againe after a while ye shal se me, for I go to the father. Then said some of his disciples, betwene theim selues what is this that he saith vnto vs: After a a while ye shal not se me, and againe after a while ye shal se me, and that I go to the father. They saie therfore, what is thys that he saithe after a while: we cannot tel what he saieth. Jesus perceiued that they woulde aske him, and saide vnto them: ye enquire of this betwene your selues, because I saide after a while ye shal not se me, and againe after a while ye shal se me. Verely verely, Iohn. xvi.

verely I say vnto you, ye shal wepe and lament, but contrariwise the worlde shal reioyce. Ye shal sorow, but your sorowe shalbe turned to ioy. A woman when she trauaileth hath sorowe because her houre is come. But assone as she is deliuered of the childe, shee remembreth nomore the anguishe, for ioy that a man is borne into the worlde And ye now therfore haue sorowe, but I wil se you againe, and your hartes shall reioyce, and your ioye shall no man take from you.

¶ The. iiii. Sondaie.

¶ The Collect.

ALmighty God, whiche dost make the mindes of all faithful menne, to be of one wil, graunt vnto thy people, that they may loue the thyng which thou commaundest, and desire that which thou dost promise, that emong the sondry, and manifolde chaunges, of the worlde, our hartes may surely ther be fixed wher as true ioyes are to be found, through christ. &c.

¶ The Epistle.

Iames. i. EVery good gift, and euery perfect gift, is from aboue, and commeth doune from the father of lightes, in whome is no variablenes, neither shadowe of chaunge. Of hys owne wil begatte he vs, with the worde of truthe, that we shoulde be the first fruictes of his creatures. Wherfore deare brethren, let euery man be swift to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that whiche is rightuous before God. Wherfore laie apart all filthines, and superfluitie of maliciousnes, and receiue with mekenes the word that is graffed in you, whiche is able to saue your soules.

¶ The Gospel.

Iohn. xvi. IEsus sayde vnto his Disciples, nowe I go my way to him that sente mee, and none of you asketh me whether I go: but because I haue said suche thynges vnto you, your hartes are fulle of

of sorowe. Neuertheleſſe, I tell you the truthe, it is expediēt for you, that I go awaie. For if I go not awaie, that comforter wil not come vnto you. But if I depart, I wil sende hym vnto you. And when he is come, he will rebuke the worlde of synne, and of righteousnesse, and of iudgement. Of synne, because thei beleue not on me. Of righteousnes, because I go to my father, and ye shal se me no more. Of iudgement, because the prince of this world is iudged al redy. I haue yet many thynges to saie vnto you, but ye cānot beare them awaie now. Howbeit, whē he is come (whiche is the spirite of truthe) he will leade you into all truthe. He shall not speake of hymself, but whatsoeuer he shall heare, that shall he speake, and he will shewe you thynges to come. He shall glorifie me, for he shall receiue of myne, and shall shewe vnto you. All thynges that the father hath, are myne, therfore said I vnto you, that he shall take of myne, and shewe vnto you

The.v.Sondaie.

The Collect.

LOrde, from whom all good thynges dooe come, graunt vs thy humble seruauntes, that by thy holy inspiracio, we maie thynke those thynges, that bee good, and by thy mercifull guidyng, maie performe the same, through our lorde Jesus Christ. Amen.

The Epistle.

SE that ye be doers of the worde, and not hearers onely, deceiuyng your awne selues. For if any man heare the worde, & declareth not the same by his workes, he is like vnto a mā beholdyng his bodily face in a glasse. For as sone as he hath loked on hymself, he goeth his waie, and forgetteth immediatly, what his fashion was. But who so looketh in the perfect lawe of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the same shalbe happie in his deede. If any man emong you, seme to bee deuoute, and refraineth not his James.i.

tongue, but deceiueth his awne hart, this mannes deuocion is in vain. Pure deuocio, and vndefiled before God the father, is this: to visite the fatherlesse & widowes in their aduersitie, & to kepe himself vnspotted of the world

¶ The Gospell.

Ihon. xvi. VErely, verely, I say vnto you, whatsoeuer ye aske the father in my name, he will geue it you. Hetherto haue ye asked nothyng in my name. Aske and ye shall receiue, that your ioye maie bee full. These thynges haue I spokē vnto you by prouerbes. The tyme will come, when I shall no more speake vnto you by prouerbes, but I shall shew you plainly, from my father. At that daie shall ye aske in my name. And I saie not vnto you, that I will speake vnto my father for you. For the father himself loueth you, because ye haue loued me, and haue beleued, that I came out frō God. I went out from the father, and came into the worlde. Again, I leaue the worlde, & go to the father. His disciples saied vnto hym. Lo, now thou talkest plainly, and speakest no prouerbe. Now are wee sure, that thou knowest all thynges, and nedest not that any man should aske thee any question, therfore beleue we, that thou camest frō God. Iesus answered thē, now ye do beleue, behold, the houre draweth nigh, and is already come, that ye shalbe scattered euery man to his awne, and shall leaue me alone. And yet am I not alone, for the father is with me. These woordes haue I spoken vnto you, that in me ye might haue peace for in the worlde shall ye haue tribulacion. But bee of good chere, I haue ouercome the worlde.

Ascencion daie.

¶ The Collect.

GRaunt wee beseche thee almightie God, that like as wes doo e beleue thy onely begotten sonne our Lorde, to haue ascended into the heauens: so wee maie also in harte and mynde thether ascende, and with him continually dwell.

The

The Epistle.

IN the former treatise (dere Theophilus) we haue spoken of all that Jesus beganne to do, and teache, vntill the daie in whiche he was taken vp, after that he (throughe the holy gost (had geuē cōmaundements vnto the apostles, whō he had chosen: to whom also he shewed hymselfe a liue after his Passion (and that by many tokēs) apperyng vnto theim fourtie daies, and speakyng of the Kyngdome of God, and gathered theim together, and commaunded theim, that thei should not depart from Hierusalem, but to waite for the promise of the father, wherof (saieth he) ye haue heard of me. For Jhon, truelye Baptised with water, but ye shalbe Baptised with the holy ghost, after these fewe daies. when thei therfore wer come together thei asked of hym, saiyng: Lorde wilt thou at this tyme, restore again the Kyngdom of Israell? And he said vnto theym, it is not for you to knowe the times, or the seasons, whiche the father hath putte in his awne power. But ye shall receiue power, after the holy ghoste is come vpon you, and ye shalbee witnesses vnto me, not onely in Hierusalem, but also in all Jewrie, and in all Samaria, and euen vnto the worldes ende. And when he had spoken these thynges, while thei beheldе, he was taken vp on high, and a cloude receiued hym vp, out of their sight. And while thei looked stedfastly, vp toward heauen as he went, behold twoo men stode by them, in white apparell, whiche also saied, ye men of Galiley, why stande ye gasyng vp into heauen? This same Jesus, whiche is taken vp frō you into heauen, shal so come, euen as ye haue seen hym go into heauen. Actes.i.

The Gospell.

IEsus appered vnto the. xi. as thei sat at meate, and cast in their tethe, their vnbeleue, and hardnesse of harte, because thei beleued not theim, whiche had seen that he was risen again from the dead. And he saied vnto theim, go ye into all the worlde, and preache the Gospell to all creatures, he that beleueth, Mar.xvi.

and is Baptiſed, ſhalbe ſaued. But he that beleueth not, ſhalbe dampned. And theſe tokens ſhall folowe thē that beleue. In my name thei ſhall caſt out deuilles, thei ſhall ſpeake with newe tongues, thei ſhall driue awaie ſerpē-tes. And if thei drinke any dedly thyng, it ſhall not hurt them. Thei ſhall laie their handes on the ſicke, and thei ſhall recouer. So then, when the Lorde had ſpoken vnto them, he was receiued into heauen, and is on the righte hande of God. And thei went furthe, and preached eue-ry where. The Lorde worikyng with theim, and confir-myng the worde with miracles, folowyng.

The Sondaie after

the Aſcencion daie.

¶ The Collect.

O GOD the Kyng of glorie, whiche haſte exalted thyne onely ſonne Jeſus Chriſte, with greate tri-umphe, vnto thy kingdome in heauen, we beſeche thee leaue vs not comfortleſſe, but ſende to vs thyne holy ghoſt, to comfort vs, and exalt vs to theſame place, whether our ſauiour Chriſte is gone before, who liueth and reigneth. &c.

¶ The Epiſtle.

i. Peter. iiij

THe ende of all thynges is at hande. Be ye ther-fore ſober, and watche vnto praier, but aboue al thynges, haue feruent loue emong your ſel-ues, for loue ſhal couer the multitude of ſynnes Bee ye herbourous one to another without grudgyng. As euery manne hath receiued the gifte, euen ſo miniſter theſame one to another, as good miniſters of the many-fold grace of God. If any man ſpeake, let hym talke as the woordes of God. If any man miniſter, let hym do it as of the habilitie, whiche God miniſtereth to hym, that GOD in all thynges maie bee glorified, through Jeſus Chriſte, to whom bee praiſe, and dominion for euer, and euer. Amen.

The

¶ The Gospell.

When the comforter is come, whō I will sende vnto you from the father (euen the spirite of truthe, whiche procedeth of the father) he shall testifie of me, and ye shall beare witnes also, because ye haue been with me from the beginnyng. These thynges haue I saied vnto you, because you should not be offended. Thei shall excommunicate you, yea, the tyme shal come, that whosoeuer killeth you, will thynke that he doeth God seruice. And suche thynges will thei dooe vnto you, because thei haue not knowen the father, neither yet me. But these thynges I haue tolde you, that when the tyme is come, ye maie remember then, that I told you. Ihon.xv.

Whitsondaie.

¶ The Collect.

God whiche as vpon this daie, hast taught the hartes of thy faithfull people, by the sendyng to them the light of thy holy spirite: graunt vs by thesame spirite, to haue a right iudgement in all thynges, and euermore to reioyce in his holy comfort, through the merites of Christ Jesu our sauior, who liueth and reigneth with thee, in the vnitie of thesame spirite, one GOD, worlde without ende. Amen.

¶ The Epistle.

When the fiftie daies wer come to an ende, thei wer al with one accord together in one place and sodainly there came a sounde from heauen, as it had been the comyng of a mightie wynde, and it filled all the house where thei satte. And there appered vnto them clouen tongues, like as thei had been of fire, and it satte vpon eche one of thē, and thei were all filled with the holy ghoste, and began to speake with other tongues, euen as thesame spirite gaue them vtteraunce. Actes.ii.

Then were dwellyng at Hierusalem, Iewes, deuoute men, out of euery nacion of them, that are vnder heauen. when this was noysed aboute, the multitude came together, and wer astonied, because that euery man heard them speake with his awne languag. Thei wondered all, and marueiled, saiyng emong theimselues, beholde are not al these which speke of Galiley. And how heare we euery man his awne tongue, wherin we were borne: Parthians and Medes, and Elamites, and the enhabiters of Mesopotamia, and of Iurie, and of Cappadocia of Pontus, and Asia, Phrigia, and Pamphilia, of Egipt and of the partes of Libia, whiche is beside Sirene, and straungers of Rome, Iewes, and Proselites, Griekes, and Arabians, we haue heard them speake in our awne tongues, the greate worckes of God.

¶ The Gospell.

Ihon, xiiii. IEsus saied vnto his Disciples: If ye loue me, kepe my commaundementes, and I will pray the father, and he shal giue you another comforter, that he maie abide with you for euer, euen the spirite of truthe, whom the worlde cannot receiue, because the worlde seeth him not, neither knoweth hym. But ye knowe hym: for he dwelleth with you, and shalbee in you. I will not leue you comfortlesse: but will come to you. Yet a litle while, and the worlde seeth me no more: but ye see me. For I liue, and ye shall liue. That daie shall ye knowe, that I am in my father, and you in me, and I in you. He that hath my commaundementes, and kepeth theim: the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I will loue hym, and will shewe myne awne self to hym. Judas saith vnto hym (not Judas Iscarioth) Lorde, what is dooen that thou wilte shewe thy self vnto vs, and not vnto the worlde. Iesus answered, and saied vnto him: if a manne loue me, he will kepe my saiynges, & my father will loue hym. And he will come vnto hym, and dwell with hym. He that loueth me not, kepeth not my saiynges. And the woorde whiche ye heare, is not myne, but the fathers

whiche

whiche sent me. These thynges haue I spoken vnto you beyng yet present with you, but the comforter, whiche is the holy ghost, whom the father will sende in my name, he shall teache you all thynges, and bryng all thynges to your remẽbraunce, whatsoeuer I haue saied vnto you Peace I leaue with you, my peace I geue vnto you, not as the world geueth, geue I vnto you. Let not your hartes bee greued, neither feare. Ye haue heard how I saied vnto you. I go and come again vnto you. If ye loued me, ye would verely reioyce, because I said, I go vnto the father. For the father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleue. Hereafter will I not talke many woordes vnto you. For the Prince of this worlde cometh, and hath naughte in me. But that the worlde maie knowe, that I loue the father. And as the father gaue me commaundement, euen so do I.

¶ Mondaie in whitson wieke.

¶ The Collecte.

God whiche hast giuen. &c. As vpon Whitsondaie.

¶ The Epistle.

THen Peter opened his mouthe, and saied. Of a truthe, I perceiue that there is no respect of persones with God, but in all people, he that feareth hym, and woorketh righteousnesse is accepted with hym. Ye knowe the preachyng that God sent vnto the children of Israell, preachyng peace by Iesus Christ, whiche is Lorde ouer all thynges. whiche preachyng, was published throughout all Iewrie, (and beganne in Galiley, after the Baptisme, whiche Ihon preached) how God anoynted Iesus of Nazareth, with the holy ghoste, and with power. whiche Iesus went aboute doyng good, and healyng all that were oppressed of the Deuill, for God was with hym. And we are wit- Actes. x.

nesses of all thynges, whiche he did in the land of the Jewes, and at Hierusalem. Whom thei slue and hanged on a tree, hym God raised vp the third daie, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God, for the same entent) whiche did eate and drinke with him, after he a rose from death. And he commaunded vs to preache vnto the people, and to testifie that it is he, whiche was ordeined of God, to bee the iudge of quicke and ded. To him geue all the Prophetes witnesse, that through his name, whosoeuer beleueth in hym, shall receiue remission of synnes. While Peter yet spake these wordes, the holy ghost fell on all thē, whiche heard the preachyng. And thei of the circumcision, whiche beleued, wer astonied, as many as came with Peter, because that on the Gentiles also, was shed out the gifte of the holy ghost. For thei heard theim speake with tongues, and magnified God. Then answered Peter, can any man forbid water, that these should not be Baptised, whiche haue receiued the holy ghost, as well as we: And he commaunded them to be Baptised, in the name of the lorde. Then praied they hym, to tary a fewe daies:

¶ The Gospell.

Ihon. iii.

SO GOD loued the worlde, that he gaue his onely begotten sonne, that whosoeuer beleeueth in him should not perishe, but haue euerlastyng life. For God sent not his sonne into the worlde, to condēpne the worlde, but that the worlde through hym might be saued. But he that beleueth on hym, is not condempned. But he that beleueth not, is condempned already, because he hath not beleued in the name of the onely begotten sonne of GOD. And this is the condempnacion, that lighte is come into the worlde, and men loued darkenesse more then lighte, because their dedes wer euil. For euery one that euill doth hateth the light, neither cometh to the light, least his dedes should be reproued. But he that doeth the truthe, cometh to the light, that his deedes maie be knowen, how that thei are wrought in God.

The

The Tuesdaie

after whitsondaie.

¶ The Collect.

God whiche hast geuen. &c. As vpon Whitsondaie.

¶ The Epistle.

When the Apostles whiche wer at Hierusalem heard saie, that Samaria had receiued the woorde of God: thei sent vnto theim Peter and Jhon: whiche whē thei wer come doune praied for theim that thei might receiue the holy ghost. For as yet he was come on none of them, but thei were Baptised onely, in the name of Christe Jesu. Then laied thei their handes on them, and thei receiued the holy ghost. Acte. viij.

¶ The Gospell.

Verely, verely, I saie vnto you: he that entereth not in by the dooze into the Shepefold, but climbeth vp some other waie, the same is a Theefe and a murtherer. But he that entereth in by the dooze, is the shepeherd of the shepe. To hym the porter openeth, and the Shepe heare his voyce, and he calleth his awne Shepe by name, and leadeth them out. And when he hath sent furthe his awne shepe, he goeth before them and the Shepe folowe hym, for thei knowe his voyce. A straunger will thei not folowe, but wil flie from hym, for thei knowe not the voyce of straungers. Ihon. x.

This prouerbe spake Jesus vnto thē, but they vnderstode not, what thynges thei were, whiche he spake vnto them. Then saied Jesus vnto them again. Verely, verely, I saie vnto you: I am the dooze of the shepe. All (euē as many as came before me) are theues and murtherers but the shepe did not heare theim. I am the dooze, by me if any man entre in, he shalbee saufe, and shall go in, and out, & finde pasture. A theefe cometh not but for to steale, kille, and destroye. I am come that thei might haue life, and that thei might haue it more aboundauntly.

Trinitie

Trinitie Sondaie.

¶ The Collect.

ALmightie and euerlastyng God, whiche hast geuen vnto vs thy seruauntes, grace (by the confession of a true faithe) to acknowlege the glorie of the eternall Trinitie, and in the power of the deuine Maiestie, to worshipp the vnitie: we beseche thee, that through the stedfastnes of this faith, we maie euermore be defended from all aduersitie, which liuest and reignest one God, worlde without ende. Amen.

¶ The Epistle.

Apoc. iiij. AFter this, I looked, and behold: a doore was open in heauen, and the first voyce whiche I heard, was as it were a trompette, talkyng with me, whiche said, come vp hither, & I wil shewe the thynges, whiche must be fulfilled hereafter. And immediatly I was in the spirite: and beholde, a seate was set in heauen, and one sat on the seate, and he that satte, was to looke vpon, like vnto a Jaspar stone, and a Sardine stone. And there was a Rainbowe aboute the seate, in sight like vnto an Emerauld. And aboute the seate were. xxiiii. seates. And vpon the seates xxiiii. Elders sittyng, clothed in white raiment, and had on their heddes, crounes of golde. And out of the seate proceded lightenynges, and thunderynges, and voyces, and there were seuen lampes of fire, burnyng before the seate, whiche are the seuen spirites of God. And before the seate, there was a sea of glasse, like vnto chrystall, and in the middest of the seate, & round about the seate, were foure beastes full of iyes, before and behind. And the first beast was like a Lion, and the seconde beast like a calfe, and the thirde beaste, had a face as a manne, and the fourth beast was like a fliyng Eagle. And the foure beastes had eche of them sixe wynges aboute hym. And thei were full of iyes within. And thei did not reste daie neither nighte, saiyng: Holy, Holy, Holy, Lorde GOD almightie,

mightie, whiche was, and is, and is to come.

And when those beastes gaue glory and honour, and thankes to hym that sate on the seate (whiche liueth for euer and euer) the. xxiiii. Elders fell doune before hym, that sat on the throne, and worshipped hym that liueth for euer, and cast their crounes before the throne, saiyng: thou art worthy O lorde (our God) to receiue glory, and honour, and power, for thou haste created all thynges, and for thy willes sake thei are, and were created.

¶ The Gospell.

THere was a man of the Pharisees, named Nichodemus, a ruler of the Iewes. The same came to Iesus by night, and said vnto hym: Rabby, we knowe, that thou art a teacher, come from God, for no man could dooe suche miracles, as thou doest, excepte God wer with hym. Iesus answered, and said vnto him verely, verely I saie vnto thee, except a man be borne frō aboue, he cannot se the Kyngdom of God. Nichodemus said vnto hym, how can a man be borne, when he is old: Can he enter into his mothers wombe, and bee borne again: Iesus answered, verely, verely, I saie vnto thee, except a manne be borne of water, and of the spirite, he can not entre into the Kyngdome of God. That whiche is borne of the flesche, is flesche, and that, whiche is borne of the spirite, is spirite. Maruaill not thou, that I saied to thee, ye muste be borne from aboue. The wynde bloweth where it lusteth, and thou heareste the sounde thereof, but thou canst not tell, whence it cometh, or whether it goth: So is euery one, that is borne of the spirit. Nichodemus answered, and saied vnto hym: howe can these thynges be: Iesus answered, and saied vnto hym, art thou a master in Israell, and knowest not these thynges: Verely, verely, I saie vnto thee, we speake that wee knowe, and testifie that we haue seen: and ye receiue not our witnes: If I haue told you yearthly thynges, and ye beleue not: howe shall ye beleue, if I tell you of heauenly thynges, Ihon. iii.

And

And no man ascendeth vp to heauen, but he that came doune from heauen, euen the sonne of manne, whiche is in heauen. And as Moses lift vp the serpent in the wildernesse, euen so must the sonne of manne be lift vp, that whosoeuer beleueth in hym, perishe not, but haue euerlasting life.

The firste Sondaie after Trinitie Sondaie.

The Collect.

GOD, the strength of all theim that truste in thee, mercifully accepte our prayers: And because the weakenesse of our mortall nature, can do no good thyng without thee, graunt vs the helpe of thy grace, that in keppyng of thy cõmaundementes, we maie please thee, both in will & dede: through Jesus Christ our lorde.

The Epistle.

i.Ihon.iiii

DEerely beloued, let vs loue one another: for loue commeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God. For God is loue. In this appereth the loue of God to vs warde, because that God sent his onely begotten sonne into the worlde, that we might liue through hym. Herin is loue, not that wee loued God, but that heloued vs, and sent his sonne to be the agrement for our synnes.

Derely beloued, if God so loued vs, we ought also one to loue another. No man hath seen God at any tyme. If wee loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe we, that we dwell in him and he in vs: because he hath giuen vs of his spirit. And we haue seen, and do testifie that the father sent the sõne to bee the sauiour of the worlde. Whosoeuer confesseth, that Jesus is the sonne of GOD, in hym dwelleth God and he in GOD, and wee haue knowen and beleued

the

the loue that God hath to vs.

God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Here in is the loue perfecte in vs, that we shoulde truste in the day of iudgement. For as he is, euen so are we in this world. Ther is no feare in loue, but perfect loue casteth out feare, for feare hath painfulnesse. He that feareth, is not perfect in loue. We loue hym for he loued vs fyrst. If a mā say: I loue God, & yet hate hys brother, he is a liar. For how can he that loueth not his brother whom he hath sene, loue God whō he hath not sene? And thys commaundement haue we of hym: that he which loueth God, should loue hys brother also.

The Gospell.

There was a certayne ryche man, whyche was clothed in purple, and fyne whyte, and fared deliciously euery daye. And there was a certaine begger named Lazarus, whiche laye at hys gate ful of sores, desiring to be refreshed with the crommes whiche fell from the riche mans borde, and no man gaue vnto hym. The dogges came also & lycked his sores. And it fortuned that the begger died, & was caried by the Aungelles into Abrahams bosome. The ryche man also died and was buried. And being in helle in tormentes, he lifte vp his eyes and sawe Abraham a farre of, and Lazarus in his bosome, and he cried and sayde: Father Abraham, haue mercie on me, and sende Lazarus that he may dippe the tippe of his fynger in water, and coole my tongue, for I am tormented in this flame. But Abraham said: Sonne, remembre that thou in thy life time receiuedest thy pleasure: and contrarywise Lazarus receiued payne. But nowe he is comforted, & thou art punished. Beyond al this, betwene vs and you there is a greate space sette, so that they whyche woulde go from hence to you cānot: neither may come from thence to vs. Thē he said. I praie the therfore father, send hym to my fathers house (for I haue fyue brethren) for to warne theim, leaste they come also into this place of torment. Abraham sayde vnto hym: They haue Moses & Luk. xvi.

the Prophetes, let them heare them. And he sayde: Nay Father Abraham, but if one come vnto theym from the deade, they wyl repent. He saide vnto hym: if they heare not Moses and the Prophetes, neyther wyl they beleue though one rose from death agayne.

The.ij.Sonday.

The Collect.

LORD make vs to haue a perpetuall feare & loue of thy holy name, for thou neuer failest to helpe and gouerne them whome thou doest bryng vp in thy stedfast loue: graunt thys. &c.

The Epistell.

1.Ihon.iii

MAruayle not my brethren though the world hate you. We knowe that we are translated from deathe vnto lyfe, because we loue the brethren. He that loueth not hys brother, abideth in death. Whosoeuer hateth hys brother is a manslear. And ye knowe that no mãslear hath eternal lyfe abydyng in hym. Hereby perceyue we loue: Because he gaue hys lyfe for vs: and we ought to gyue our liues for the brethrẽ. But whoso hath thys worldes good: and seeth hys brother haue neede: and shutteth vp hys compassion from hym, howe dwelleth the loue of God in hym? My babes, let vs not loue in worde, neither in tongue: but in deede and in veritie. Hereby we knowe that we are of the veritie, and can quyete our hartes before hym. For if oure harte condempne vs, God is greater then our harte, and knoweth al thynges. Derely beloued, if our harte condempne vs not, then haue we trust to Godwarde: and whatsoeuer we aske, we receyne of hym, because we kepe hys commaundementes, and doe those thynges whyche are pleasaunt in his sighte. And thys is hys Commaundement, that wee beleue on the name of his sonne Jesus Christ, and loue one another, as he gaue commaundement. And he that kepeth hys commaundementes, dwelleth in hym, and he in hym,

and

and hereby we know that he abydeth in vs,euen by the spirite,whyche he hath geuen vs,

The Gospell.

A Certain manne ordeyned a greate supper, and badde manye,and sente hys seruaunte at supper tyme,to saie to theim that were bidden:come for all thynges are now ready.And thei all at ones, began to make excuse.The first saied vnto him: I haue bought a ferme,and I must nedes go,and se it, I praie the haue me excused.And another saied: I haue bought v.yoke of oxē,and I go to proue them, I praie the haue me excused. And another saied, I haue maried a wife,& therfore I cannot come,And the seruaunt returned, and brought his Master woorde againe thereof. Then was the good manne of the house displeased,and said to hys seruaūt:go out quickely into the stretes, and quarters of the citye,and bryng in heither the poore, & feble, and the hault and blinde.And the seruaunt saied:lorde,it is doen as thou hast commaunded,and yet there is roume, And the lorde saied vnto the seruaunt:go out vnto the highe waies and hedges and compelle them to come in, that my house maie bee filled. For I saie vnto you. that none of these men,which were bidden shal tast of my supper. Luk. xiiii

The.iij.Sondaie.

The Collecte.

LOrde we beseche the mercifully to heare vs, and vnto whom thou haste geuen an hartie desyre to praye: graunt that by thy myghtye ayde,we may be defended, through Jesus Christ our lorde.

The Epistle,

SUbmit your selues euery mā one to another,knit youre selues together in lowelinesse of mynde. For GOD resystethe the proude, and geueth grace to the humble:submytte your selues there- Rom.xii

fore vnder the mightie hand of God, that he maye exalt you, when the time is come. Cast al your care vpon him for he careth for you. Be sober, and watche: for your aduersary the deuill, as a roaring Lion walcketh aboute, seking whom he may deuoure: Whom resist stedfaste in the faithe, knowyng that the same afflictions are appoynted vnto youre brethren that are in the worlde. But the god of al grace, which hath called vs vnto his eternall glory, by Christ Jesu, shall his owne selfe (after that ye haue suffered a litle affliction) make you perfect: settle, strengthe, and stablishe you. To hym be glory and dominion for euer and euer. Amen.

Luk. xv.

The Gospell.

THen resorted vnto hym, al the Publicans and synners for to heare hym. And the Phareseis, and Scribes murmured, saying, He receiueth sinners, and eateth with them. But he put forth this Parable vnto them, saying: what manne emõg you, hauyng an hundred shepe (if he lose one of theim) doeth not leaue nynetie and nyne in the wyldernesse, and goeth after that whiche is lost, vntill he fynde it: and when he hath founde it, he laieth it on his shoulders wyth ioye. And assone as he cometh home, he calleth together his louers and neighbours, saiyng vnto them: reioyce with me, for I haue found my Shepe, which was lost. I say vnto you, that likewyse ioye shal bee in heauen, ouer one synner that repenteth, more then ouer nynetie and nyne iust persones, whiche nede no repentaunce.

Either what woman (hauyng ten grotes, if she lose one) doeth not lyght a candle, and swepe the house, and seke diligently till she fynd it: And when she hath found it, she calleth her louers and her neyghboures together, saiyng: reioyce with me, for I haue found the grote whiche I lost. Likewise I say vnto you, shall there bee ioye in the presence of the Angelles of God, ouer one synner that repenteth.

The

The .iiij. Sondaye.

The Collecte.

GOD the Protectour of al that trust in thee, wythout whom nothing is strong, nothyng is holy, encrease and multiply vpon vs thy mercy, that thou beeyng our ruler and guyde, we may so passe throughe thynges temporall, that we finally lose not the thynges eternall. Graunt thys heauenly father, for Jesu Christes sake our Lorde,

The Epistle,

I Suppose that the afflictions of thys life are not worthy of the glory, which shalbe shewed vpon vs. For the feruent desyre of the creature, abideth lokynge whē the sonnes of God shal appere, because the creature is subdued to vanite against the wil therof, but for hys wyl, whych hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corrupcion, into the glorious libertie of the sonnes of God. For wee knowe that euery creature groneth wyth vs also, and trauaileth in pain, euen vnto thys tyme: not onely it, but we also whych haue the first fruictes of the spirit, mourn in our selues also and wayte for the adoption (of the children of God) euen the deliuerance of our bodyes. Rom. viii

The Gospell.

BE ye mercifull, as your father also is mercyfull. Judge not, and ye shall not be iudged. Condempne not, and ye shal not be condemned. Forgyue and ye shalbe forgeuen. Geue and it shalbe geuen vnto you, good measure and prested doune, and shaken together, and runnyng ouer shal men geue into your bosomes. For with the same measure, that you mete wyth al, shal other men mete to you again. And he put furth a similitude vnto thē. Can Luke. vi.

the blynd leade the blinde: Do thei not bothe fall into the diche. The disciple is not aboue his Master: euerye man shalbe perfecte, euen as his master is, why seeste thou a mote in thy brothers iye, but considerest not the beame that is in thyne owne iye: Either how canst thou saye to thy brother: Brother, let me pull out the mote that is in thyne iye, when thou seest not the beame that is in thyne awne iye, Firste, thou ypocrite, cast out the beame out of thyne owne iye, then shalte thou see perfectly, to pull oute the mote that is in thy brothers iye.

The.v.Sonday.

The Collect.

GRaunt Lorde we beseche the, that the course of this worlde maye be so peasablye ordered by thy gouernaunce: that thy congregacion maie ioyfullye serue the in al godly quietnes, through Jesus Christe oure Lord.

The Epistle.

1.Pet.iii. BE you all of one mynd, and of one harte, loue as brethren, bee pitifull, be curteous (meke) not renderyng euill for euill, or rebuke for rebuke: but contrariwise, blesse knowyng that ye are thereunto called, euen that ye shoulde be heires of the blessyng. For he that doeth long after life, and loueth to se good daies, let hym refrayn thys tongue from euill, and his lippes that thei speake no guile. Lette hym eschewe euill, and do good. Let hym seke peace and ensue it. For the iyes of the Lord are ouer the ryghteous, and his eares are open vnto their praiers. Again, the face of the Lord is ouer theim that do euill.

Moreouer, who is he that will harme you, if ye folow that whiche is good: Yea, happye are ye, if anye trouble happen vnto you for ryghteousnes sake. Be not ye afraied for any terrour of them, neither be ye troubled, but sanctify the Lord God in your hartes.

☞ The Gospel

It

IT came to passe, that whē the people preſſed vpon hym, to heare the word of God, (he ſtode by the Lake of Genazareth) and ſaw two Ships, ſtand by the lakes ſide, but the fiſhermen were gone oute of them, and were waſhinge their nettes. And he entered into one of the Ships (whych parteined to Symon) and praied hym, that he wold thruſt out a litle from the lād. And he ſat doune, and taught the people out of the ſhyp. When he had lefte ſpeakyng, he ſaid vnto Simō: launch out into the deepe and let ſlyppe your nettes to make a draughte. And Symon anſwered, and ſayed vnto him: Maſter, We haue laboured all nighte, and haue taken nothyng. Neuertheles, at thy commaundement, I wyll louſe furthe the net. And whē he had thus done, they incloſed a great multitude of fyſhes: but their net brake, & they beckened to their felowes (which were in the other ſhip) that they ſhould come and helpe theym. And they came and filled bothe Ships, that they ſonke agayne. Luke. v.

When Symon Peter ſawe this, he fel doun at Jeſus knees, ſaying: Lord go from me, for I am a ſinful man. For he was aſtoined, and al that were wyth hym, at the draught of fiſhes, which they had taken, and ſo was alſo James and Jhon, the ſonnes of Zebede, whych were parteners with Simon. And Jeſus ſaid vnto Symon: feare not, from hencefurthe thou ſhalt catche men. And they broughe the Shyppes to lande, and forſoke all, and followed hym.

The.vj. Sondaie.

The Collecte.

GOD which haſt prepared to them that loue the, ſuch good thinges as paſſe al mans vnderſtandyng: powre into our hartes, ſuch loue towarde thee, that we louyng the in al thinges maye obteyne thy promyſes, whych excede al that we can deſyre, through Jeſus Chriſt our Lorde.

The Epiſtle,

Roma.vi

KNow ye not,that al we which are baptized in Jesus Christe, are Baptized to dye with him: wee are buried thē wyth him by Baptisme,for to dye: that likewise as Christ was raised frō death, by the glory of the father, euen so wee also shuld walke in a new life. For if wee bee graffed in death like vnto him, euen so shal we be partakers of the holy resurrecciō. Knowing this that your old man is crucified with him also, that the body of synne might vtterly be destroyed,that hēcefurth we shuld not be seruaūts vnto synne. For he that is ded,is iustified frō sinne. Wherfore if we be dede with Christ,we beleue that we shal also liue with him,knowing that Christe beeyng raysed from death,dieth no more. Death hathe no more power ouer hym. For as touching that he died,he dyed concernyng synne ones. And as touchyng that he liueth, he liueth vnto God. Likewise consider ye also that ye are dedde, as touchyng synne,but are aliue vnto God, thorowe Jesus Christ our Lorde.

The Gospel.

Math .v.

IEsus saied vnto his Disciples: excepte your ryghtuousnesse,excede the ryghtuousnesse of the Scribes,and Pharisies, ye cannot entre into the kingdō of heauē. Ye haue heard that it was sayed vnto them of old time,thou shalt not kil: whosoeuer killeth shalbee in daunger of iudgement. But I saie vnto you: that whoso euer is angrye wyth hys brother (vnaduisedly) shalbee in daunger of iudgement, And who so euer say vnto hys brother, Racha, shalbe in daunger of a counsail. But who so euer sayeth, thou foole, shalbee in dannger of hell fire. Therefore, if thou offerest thy gift at the altar, and there remembrest that thy brother hathe aughte againste thee, leaue there thyne offeryng before the altare, and go thy waye firste, and bee reconciled to thy brother, and then come and offer thy gifte.

Agree wyth thyne aduersarie quickely, whilest thou art

art in the waie with hym, lest at any tyme the aduersary deliuer the to the iudge, and the iudge deliuer thee to the minister, and then thou bee, caste into prisone. Verely I saye vnto thee, thou shalt not come out thence, til thou haue paied the outermoste farthynge.

The. vij. Sondaie.

The Collect.

LOrd of al power and might, which are the aucthour & geuer of al good thynges, graffe in oure hartes, the loue of thy name encrease in vs true religion, nourish vs with all goodnesse, and of thy greate mercye kepe vs in the same, throughe Jesus Christe oure Lorde.

The Epistle.

I Speake grosely, because of the infirmitie of your flesh. As ye haue geuen your members seruauntes to vnclennesse, and to iniquitie, (from one iniquitie to another) euen so nowe geue ouer youre members, seruauntes vnto righteousnesse, that ye maye bee sanctified. For when ye were seruaũtes of synne, ye wer voyde of righteousnesse. what fruict had ye then in those thynges, wherof ye are now ashamed. For the ende of those thynges is deathe. But now are ye deliuered from synne, and made the seruauntes of God, and haue youre fruicte to be sanctified, and the ende euerlastinge life. For the reward of synne is death, but eternall life is the gift of God, through Jesus Christ our Lorde. Roma. vi

The Gospell.

IN those dayes, when there was a verye greate compainie, and had nothynge to eate, Jesus called hys Dyscyples vnto hym, and saied vnto them: I haue compassion on the people, because they haue been now with me thre daies, and haue nothyng to eate: and if I sende theim awaye fastyng, to their awne houses, they shall fainte by the way, for dyuerse of thē came frō farre. And his disciples aunswered hym: Mar. viii.

hym, where shuld a man haue bread here in the wilderneſſe, to satisfy these? And he asked theim: how many loues haue ye? Thei saied, seuen, And he commaũded the people to sit downe on the ground, And he toke the seuẽ loues. And when he had geuen thankes, he brake, and gaue to his disciples, to set before them,, And thei did set them before the people. And thei had a fewe smal fishes. And when he had blessed, he commaunded them also to bee set before them. And thei did eate, and were sufficed, And thei toke vp of the broken meate that was lefte seuẽ baskettes full. And thei that did eate, were aboue foure thousand. And he sent them awaye,

The .viij. Sondaye.

The Collecte.

GOD whose prouidẽce is neuer deceiued, we humbly beseche the, that thou wilt put awaie frõ vs al hurtful thynges, and geue those thynges, whyche be profitable for vs, through Jesus Christ our lorde.

The Epistle,

1. Pete. v. BRethren, wee are debters, not to the flesh, to liue after the flesh. For if ye liue after the flesh ye shal dye. But if ye (through the spirite) do mortifye the deedes of the bodye, ye shall liue. For as many as are led by the spirit of God, thei are the sonnes of God: for ye haue not receyued the spirite of bondage, to feare any more, but ye haue receyued the spirit of adoption, where by ye crie: Abba father. The same spirite certifyeth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heires, the heyres I meane of God, and heires annexed wyth Christ, if so be that we suffer with hym, that we may be also glorified together with hym.

The Gospell.

Math. vii BEware of false Prophetes, whyche come to you in shepes clothing, but inwardly they are raueninge wolues, Ye shall knowe theim by their fruictes.

Do

Do men gather grapes of thornes: Or hygges of thistles: Euen so euery good tree bryngeth forth good fruictes: But a corrupt tree bryngeth furth euyll fruictes. A good tre cannot bryng furth bad fruyrtes, neyther can a bad tree bryng furth good fruictes. Euery tree that bryngeth not furth good fruicte, is hewen doune & caste into the fire. Wherefore, by their fruictes ye shall knowe them. Not euery one that saieth vnto me, Lorde, Lorde, shall entre into the kyngdō of heauen: but he that doeth the will of my father which is in heauen, he shall entre into the kyngdome of heauen.

The.ix. Sondaie.

☞ The Collecte.

GRaunt to vs Lord we beseche the, the spirit to thinke & do alwaies such thynges as be ryghtful; that we which cannot be without the, may by the be able to liue accordyng to thy wil, through Jesus Christ our Lorde.

The Epistell.

BRethren, I would not that ye shoulde be ignoraunte, howe that our fathers ware all vnder the cloude, & all passed throughe the Sea, and ware all baptized vnder Moses in the cloude, and in the sea, and dyd all eate of one spirituall meate, and dyd all dryncke of one spirituall dryncke. And they dranck of the spirituall rocke that folowed them whiche rocke was Christ. But in many of them had God no delight. For they ware ouerthrowen in the wildernes. i. Cor. x.

These are ensamples to vs, that we shoulde not luste after euill thynges, as they lusted. And that ye shoulde not be Worshippers of ymages, as ware some of them accordinge as it is wrytten. The people satte doune to eate and drinke, and rose vp to plaie. Neither let vs be defiled with fornication, as some of them ware defiled with fornication, & fel in one day. xxiii. M. Neither let vs tempte

Christe,

Christ, as some of them tempted, and ware destroyed of serpentes. Neither murmure ye, as some of theim murmured, and ware destroyed of the destroyer.

All these thinges happened vnto thē for ensamples, but are written to put vs in remembraunce, whome the endes of the worlde are come vpon. Wherfore, lette hym that thyncketh he standeth, take hede least he fall. Ther hath none other temptacion taken you, but suche as followed the nature of man. But God is faythfull, whiche shall not suffer you to be tempted aboue your strengthe: but shall in the middes of temptacion make away, that ye may be able to beare it.

The Gospell.

Luk. xvi. IEsus sayde to hys Dyscyples, there was a certaine riche man which had a stewarde, and the same was accused vnto hym that he had wasted hys goodes. And he called hym and sayd vnto him: Howe is it, that I heare this of the? Gyue accomptes of thy stewardshyp, for thou maiest be no longer steward. The stewarde sayed within hym selfe, what shal I do? For my maister taketh away from me the stewardshyp. I cannot digge, and to beggue I am ashamed. I wot what to dooe, that when I am put out of the stewardshyp, they may receyue me into theyr houses. So when he had called al hys maysters debters together, he sayd vnto the first: howe much owest thou vnto my mayster? And he saide, an hundred Tonnes of Oyle. And he saide vnto hym: take thy bylle, and sitte downe quickely, and write fyftie. Then sayde he to another: how muche owest thou? And he sayde: an hundred quarters of wheat. He sayde vnto hym: take thy bylle, and wryte foure scoure. And the Lord commended the vniust stewarde, because he had done wysely. For the chyldren of thys worlde are in their nacion, wyser then the children of lyght. And I saye vnto you: Make you frendes of the vnryghtuous Mammon, that when ye shall haue neede, they maye receiue you into euerlastyng habitacions.

The

The.x. Sondaie.

¶ The Collect.

LEt thy mercifull eares, O lorde, be open to the prayers of thy humble seruauntes, and that thei maie obtain their peticions, make thē to aske suche thinges as shall please thee, through Jesus Christ our lorde.

¶ The Epistle.

COncernyng spirituall thynges, (brethren) I would not haue you ignorañt. Ye knowe that ye were Gentiles, and went your waies vnto domme Images, euen as ye wer led. Wherfore I declare vnto you, that no man speakyng by the spirite of God, defieth Jesus. Also no man can saie, that Jesus is the lorde, but by the holy ghost. There are diuersitees of giftes, yet but one spirite. And there are differences of administracions, and yet but one lorde. And there are diuerse maners of operacions, and yet but one God, whiche worketh all and all. The gifte of the spirite is geuen to euery manne to edifie with all. For to one is geuen through the spirite, the vtteraunce of wisedome, to another is geuen the vtteraunce of knowlege, by thesame spirite. To another is geuen faithe, by thesame spirite. To another the gifte of healyng, by thesame spirite. To another power to doo miracles. To another to Prophecie. To another iudgement to discerne spirites. To another diuerse tongues. To another the interpretacion of tongues. But these all worketh the selfsame spirite, diuidyng to euery man a seuerall gift, euen as he will. i. Cor. xii

¶ The Gospell.

AND when he was come nere to Hierusalem, he beheld the citee, and wept on it, saiyng: If thou haddest knowen those thinges, whiche belongeth vnto thy peace, euen in this thy daie, thou wouldest take hede. But now are thei hid from thyne yes. For the daies shall come vnto thee, that thy enemies shall caste a bancke aboute thee, Luke xix.

and compasse thee round, and kepe thee in on euery side, and make thee euen with the grounde, and thy childzen whiche are in thee. And thei shall not leaue in thee one stone vpon another, because thou knowest not the tyme of thy visitacion. And he went into the Temple, and began to cast out theim that solde therein, and theim that bought, saiyng vnto them: It is writen, my house is the house of praier: But ye haue made it a denne of theues. And he taught daiely in the Temple.

The.xi. Sondaie.

The Epistle.

GOD whiche declared thy almightie power moste chiefly in shewyng mercie and pitie: geue vnto vs abundauntly thy grace, that wee runnyng to thy promises, maie be made partakers of thy heaucly treasure, through Jesus Christ our lorde.

The Epistle.

i. Cor. xv. BRethren, as parteinyng to the Gospell, whiche I preached vnto you, whiche ye haue also accepted, and in the whiche ye continue, by the whiche ye are also saued, I dooe you to wete, after what maner I preached vnto you, if ye kepe it, excepte ye haue beleued in vain. For first of al, I deliuered vnto you that whiche I receiued, how that Christ died for our sinnes, agreyng to the scriptures. And that he was buried, and that he rose again the thirde daie, accordyng to the scriptures: and that he was seen of Cephas, then of the xii. After that, he was seen of mo then. v. C. brethren at ones, of whiche, many remain vnto this daie, and many are fallen a slepe. After that appered he to James, then to al the Apostles: and last of al, he was seen of me, as of one that was borne out of due time. For I am the least of thapostles. whiche am not worthy to be called an Apostle, because I haue persecuted the congregaciõs of God.

But

But by the grace of God, I am that I am. And his grace whiche is in me, was not in vayne. But I laboured more aboundauntelye then they all, yet not I, but the grace of God, whiche is with me. Therefore, whether it were I or they, so we preached and so ye haue beleued.

The Gospel.

CHrist told this Parable vnto certain, which trusted in theim selues, that they were perfecte & despised other. Two men went vp into the Temple to pray, the one a Pharisey, & the other a Publicane. The Pharisey stode, & praied thus with him selfe. God I thanke the that I am not as other menne are, extorcioners, vniuste, adulterers, or as this Publicane, I fast twise in the weke, I geue tithe of all that I possesse. And the Publicane standynge a farre of, would not lift vp his eyes to heauen, but smote his brest, saying: God be mercyfull to to me a sinner. I tell you this man departed home to his house iustified, more then the other. For euerye man that exalteth him selfe, shalbe brought lowe: And he that humbleth him selfe, shalbe exalted. Luc. xviii

The. xii. Sondaie.

The Collect.

ALmightye and euerlastynge God, whiche arte alwaies more ready to heare, then we to pray, and art wont to geue more, then either we desire, or deserue: Powre downe vpon vs the aboundauuce of thy mercye, forgeuinge vs those thynges wherof our conscience is afraied, and geuinge vnto vs that, that our praier dare not presume to aske, throughe Jesus Christ our Lorde.

The Epistle.

SUch trust haue we through Christ to godward not that we are sufficiēt of our selues to thinke any thing, as of our selues, but if we be able vnto any thing, the same commeth of God, which ij. Cor. iij.

made vs able to minister the newe Testament, not of the letter, but of the spirite. For the letter killeth, but the spirite geueth life. If the ministracion of deathe throughe the letters figured in stones was glorious, so that the children of Israell coulde not beholde the face of Moses for the glory of his countenaunce (whiche glory is doen away) why shall not the ministracion of the spirite, bee muche more glorious, for if the ministracion of condemnacion be glorious, muche more doeth the ministracion of rigteousnes excede in glory.

The Gospell.

Marc. vii.

IEsus departed from the costes of Tyre and Sidon, and came vnto the Sea of Galiley through the middes of the coastes of the .x. cities. And they brought vn to him one that was deaffe, & had an impedimēt in his speach, & they praied him to put his hand vpon him. And when he had taken him a side from the people, he put his fingers into his eares, and did spit, & touched his tongue, & loked vp to heauen, & sighed & said vnto hym: Ephata, that is to say, be opened. And streight waye his eares were opened, and the string of his tongue was louſed, & he spake plaine. And he cōmaunded theim, that they should tel no mā. But the more he forbad thē, so much the more a great deale they published, saiyng he hath doen al thinges wel, he hath made both the deaffe to here, & the dōbe to speake.

The .xiii. Sonday.

The Collect

ALmighty and merciful God, of whose onely gift it commeth that thy faithful people do vnto the true and laudable seruice: Graunte we beseche the, that we may so runne to thy heauenlye promises, that we faile not fynally to attaine the same, thorowe Jesus Christ our Lorde.

The Epistle.

To

DO Abraham and hys ſeede were the promiſes made. He ſayeth not in hys ſedes as manye: but in thy ſede, as of one, whiche is Chriſt. This I ſay, that the law whiche began afterwarde, beyond foure hundred and thirty yeres, doth not diſanull the Teſtament that was confirmed before of God, vnto Chriſtward, to make the promiſe of none effect. For if the enheritaunce come of the lawe, it cometh not now of promiſe. But god gaue it to Abraham by promiſe. wherfore then ſerueth the law? The lawe was added becauſe of tranſgreſſion (till the ſeede came, to whom the promiſe was made) and it was ordeined by Angels, in the hand of a mediatour: A mediatour is not a mediatour of one: but God is one. Is the lawe then againſt the promiſe of God? God forbid. For if there hadde bene a lawe geuen, whiche coulde haue geuen life. Then no doubte ryghteouſnes ſhoulde haue come by the lawe. But the Scripture concludeth all thynges vnder ſynne, that the promiſe by the fayth of Jeſu Chriſt, ſhould be geuen to them that beleue. Gala. iij.

¶ The Goſpel.

BLeſſed are the eyes whyche ſee the thynges that ye ſee. For I tel you, that many Prophetes and kinges haue deſiered to ſe thoſe thinges which ye ſe, and haue not ſene them, and to heare thoſe thinges whiche ye heare, and and haue not heard them. And beholde, a certaine lawer ſtode vp, & tempted him, ſaying: Maſter, what ſhall I do to enherite eternal life? He ſaid vnto him: What is written in the lawe? how readeſt thou? And he aunſwered & ſaid: Loue the Lorde thy God with all thy herte, & with al thy ſoule, & with all thy ſtrength, & with all thy minde, and thy neighbour as thy ſelfe. And he ſaide vnto him: Thou haſt aunſwered right: This do, & thou ſhalte liue. But he willing to iuſtifie him ſelfe, ſaid vnto Jeſus. And who is my neighbour? Jeſus anſwered & ſaid: A certain man deſcended frō Hieruſalem to Hiericho, & fell emong Luce. x.

theues, whiche robbed hym of his raymente, and wounded hym, and departed leauing hym halfe deade. And it chaunced that there came downe a certayne Priest that same waye, and when he sawe him, he passed by. And likewise a Leuite (when he went nyghe to the place) came and loked on hym, and passed by. But a certaine Samaritane as he iourneyed, came vnto him, & when he sawe hym, he had compassion on him, and went to and bound vp his woundes, and poured in Oyle and wine, and set hym on his owne beaste, and brought him to a common Inne, and made prouision for him. And on the morowe whē he departed, he toke out two pence, and gaue theim to the hoste, and sayd vnto him: Take cure of him, and whatsoeuer thou spendest more, when I come agayne, I wil recompence the. Whiche nowe of these thre thynckest thou was neighbour vnto him, that fell emonge the theues? And he said vnto him, he that shewed mercy on him. Then said Iesus to him: Go and do thou likewise.

The .xiiii. Sonday.

The Collect.

ALmighty and euerlastyng God, geue vnto vs the encrease of Fayth, hope, and charitie, and that we may obtayne that whych thou doest promise: Make vs to loue that, whych thou doest commaund, through Iesu Christ our Lord.

¶ The Epistle.

Gala. v.



SAy walke in the Spirite, and fulfyll not the lust of the flesh. For the flesh lusteth contrary to the Spirite, and the spirite contrary to the flesche. These are contrary one to the other, so that ye can not do what soeuer ye would. But and if ye be ledde of the spirite, then are ye not vnder the Lawe. The dedes of the flesh are manifest, whyche are these: adulterye, fornication, vncleannesse, wantonnesse, worshipping of Images: witchcraft, hared, variaunce, zele, wrath, strife, seditions, sectes, enuiyng, murder, dron-

kennes,

kennes, gluttony, and such lyke: Of the whych I tell you before, as I haue tolde you in times past, that they which committe suche thinges, shall not be enheritoures of the Kingdome of God. Contrarily, the fruite of the spirite, is loue, ioye, peace, longe sufferinge, gentlenesse, goodnes faithfulnes, mekenes, temperaunce. Against suche there is no lawe. They truly that are Christes, haue crucified the flesche with the affections and lustes.

¶ The Gospell.

AND it chaunced as Jesus went to Jerusalem, that he passed through Samaria, and Galiley. And as he entred into a certaine towne, there met hym ten men that were lepers, whyche stode a farre of, and put forthe their voyces, and sayde: Jesus Master, haue mercye vpon vs. When he sawe them, he saide vnto them: Go shewe your selues vnto the Priest. And it came to passe that as they wente, they were clensed. And one of theym, when he sawe that he was clensed, turned backe againe, and wyth a loude voice, praysed God, and fell downe on his face at his fete and gaue him thankes. And the same was a Samaritane. And Jesus aunswered, and said: Are there not ten clensed? But where are those nine? There are not founde that returned agayne to giue God prayse, saue only this straunger. And he said vnto him: Arise, go thy waye, thy faith hath made the whole. Luc. xvii.

¶ The. xv. Sonday.

The Collecte.

KEpe, we beseche the, O Lorde, thy churche wyth thy perpetuall mercy, and because the frayltye of man withoute the, can not but fall: Kepe vs euer by thy helpe, and leade vs to all thinges profitable to our saluation, throughe Jesus Christe oure Lorde. Amen.

The Epistle.

Gala.vi. YE se, how large a letter I haue written to you, with mine owne hande. As many as desyre with outwarde apparaunce to please carnallye, the same constrayne you to be circumcised, onely least they should suffer persecution for the crosse of Christ. For they them selues whiche are circũcised, kepe not the law, but desire to haue you circumcised, that they might reioyce in your flesche.

God forbid that I shoulde reioyce, but in the Crosse of our Lord Jesu Christ, wherby the world is crucified vnto me, & I vnto the world. For in Christ Jesu neither circumcision auaileth any thing at all, nor vncircumcisiõ: but a newe creature. And as many as walke according vnto this rule, peace be on theym, and mercye, & vpon Israel that perteyneth to GOD. From henceforth, let no man put me to busines: For I beare in my body the markes of the Lorde Jesu. Brethren, the grace of our Lorde Jesu Christ be with your spirite. Amen

¶ The Gospel.

Math.vi. NO mã can serue two masters: for either he shal hate the one and loue the other, or els leane to the one, and despise the other. Ye can not serue God and Mammon. Therfore I say vnto you, be not careful for your life, what ye shall eate, or dryncke, nor yet for your body, what rayment ye shall put on. Is not the lyfe more worthe then meate, and the bodye more of value then rayment: Beholde, the foules of the ayre, for they sowe not, neither do they reape, nor cary into the barnes: And your heauenlye father fedeth them. Are ye not much better then they:

Which of you (by takinge carefull thought) can adde one cubite vnto his stature: And why care ye for rayment: consider the Lillyes of the fielde, how they grow they laboure not, neyther do they spynne. And yet I saye vnto you, that euen Salomon in all hys Royaltye was not clothed lyke one of these. Wherfore if GOD so clothe the grasse of the fielde (whiche though it stande to daye, is to morow cast into the fornace) shall he not much more

do the same for you, O ye of litle faith: Therfore take no thought, saiyng: what shall we eate, or what shall we drynke, or where with shal we be clothed: After all these thynges do the Gentiles seke. For your heauenly father knoweth that ye haue nede of al these thynges. But rather seke ye first the Kyngdome of God, and the righteousnes therof, and al these thynges shalbe ministred vnto you. Care not then for the morowe: for to morow day shal care for it selfe. Sufficient vnto the day, is the trauaile therof.

The.xvi. Sondaie.

The Collect.

LOrde we beseche the, let thy continuall pitie clense and defende thy congregacion, and because it cannot cõtinue in saufetie without thy succour, preserue it euermore by thy helpe and goodnesse, through Jesus Christe our Lorde.

The Epistle.

I Desire that you faint not because of my tribulacions that I suffer for your sakes: whiche is your praise. For this cause I bowe my knees vnto the Father of our Lorde Jesus Christe whiche is father of al, that is called father in heauẽ, & in earth, that he would graunt you according to the riches of his glory, that ye may be strẽgthed with might by his spirite in the inner man, that Christe may dwell in your hartes by faith, that ye beyng roted & grounded in loue, might be able to comprehende with al sainctes what is the breadthe, lengthe, depthe, and height: and to knowe the excellẽt loue of the knowlege of Christ, that ye might be fulfilled with al fulnes, whiche cõmeth of God. Unto him that is able to do excedyng aboundantly, aboue al that we aske, or thyncke, accordyng to the power that worketh in vs, be praise in the cõgregacion by Christ Jesus, throughout al generacions frõ time to time, Amen. Ephe. iij.

The Gospel.

And

Luc.vii. AND it fortuned that Jesus wente into a citye called Naym, and manye of hys Disciples went wyth hym, and muche people. When he came nyghe to the gate of the Citie, beholde, there was a deade man caried out, which was the onely sonne of hys mother, and she was a wydowe, and muche people of the citye was with her. And when the Lorde sawe her, he had compassion on her, and said vnto her: wepe not. And he came nyghe, and touched the coffin, and they that bare him stode still. And he saide: yonge man, I say vnto the aryse. And he that was dead sate vp, & began to speake. And he deliuered him to his mother. And there came a feare on them al, & they gaue the glory vnto god, saying: A great Prophet is risen vp amonge vs, and God hath visited his people. And this rumour of him wente forth throughout all Jury: and throughout all the Regions, which lye round about.

The.xvii. Sonday.

The Collect

LOrde we pray the that thy grace may alwayes preuente and folowe vs, and make vs continuallye to be geuen to al good worckes, through Jesus Christ our Lorde.

The Epistle.

Ephe.iiii. I (whiche am a prisoner of the lordes) exhorte you, that ye walke worthye of the vocation wherewyth ye are called, wyth all lowlines and mekenesse: wyth humblenesse of minde, forbearynge one an other, through loue, & be diligente to kepe the vnitie of the spirit, through the bond of peace, beynge one body, and one spirite, euen as ye are called in one hope of your calling. Let there be but one Lord, one Fayth, one Baptisme, one God, and father of all, whiche is aboue al, and through al, and in you all.

The

¶ The Gospel.

IT chaunced that Jesus went into the house of one of the chiefe Pharisеis, to eat bread on the Sabboth daye, & they watched him. And beholde, there was a certayne man before hym, whyche had the Dropsie. And Jesus aunswered & spake vnto the Lawiers and Pharisеis, saying: Is it lawfull to heale on the Sabboth day? And they held their peace. And he toke him, and healed him, and let him go, & aunswered them, saying: whiche of you shal haue an Asse, or an Oxe fallē into a pitte, & wil not streight way pul him out on the Sabothe daye? And they could not aunswere hym againe to these thinges. He put forthe also a similitude to the ghestes, when he marked how they prested to be in the hiest rowmes, and saide vnto theim: when thou art bidden to a wedding of any manne: sit not downe in the highest rowme, least a more honourable manne then thou, be bidden of him, and he that (badde hym and the) come and saye to the: geue this man rowme, and thou begyn with shame to take the lowest rowme. But rather when thou art bidden, go and sitte in the lowest rowme, that when he that bad the cōmeth, he may saye vnto the Frende, sit vp hygher. Then shalte thou haue worshippe in the presence of them that sitte at meate wyth the. For whosoeuer exalteth him selfe shall be broughe lowe, and he that humbleth him selfe, shalbe exalted. Luc. xiiii.

The. xviii. Sonday.

¶ The Collecte.

LOrde we beseche the, graunte thy people grace to auoyde the infections of the deuill, and with pure harte and minde to folowe thee, the onelye God, through Jesus Christ our lord.

¶ The Epistle.

I Thancke my GOD alwayes on your behalfe, for the grace of GOD, whyche is geuen you by Jesus Christe, that in all thynges ye are made ryche by him

hym,in al vtteraunce,& in all knowledge,by the whyche thinges:the testimonye of Jesus Christe was confirmed in you,so that ye are behinde in no gift, waytinge for the apperynge of our Lorde Jesus Christe,whiche shall also strengthe you to the ende, that you maye be blameles in the day of the coming of our Lord Jesus Christ.

¶ The Gospell.

Mat.xxii. When the Pharisees had heard, that Jesus dyd put the Saduces to silence, they came together,and one of them(whiche was a Doctoure of Lawe) asked hym a question, temptynge hym, and saiynge: Maister, whyche is the greateste commaundemente in the Lawe: Jesus said vnto him. Thou shalte loue the Lorde thy God, with all thy harte,and with al thy soule, and wyth al thy mynde. This is the first and greatest commaundement.And the second is lyke vnto it.Thou shalt loue thy neyghbour as thy selfe. In these two commaundementes hang all the lawe,and the Prophetes. while the Pharisees were gathered together. Jesus asked them,saying: what thinke ye of Christe,whose sonne is he: They sayed vnto hym: The sonne of Dauid.He saide vnto them: How then doth Dauid in spirite,cal him Lorde,sayinge: The Lord said vnto my Lorde, sit thou on my ryght hande, till I make thyne enemies thy fote stole. If Dauid then cal him lord how is he then his sonne: And no man was able to aunswere him any thyng,neither durst any man (from that daye forth)aske him any moe questions.

¶ The.xix. Sonday.

¶ The Collect.

God,forasmuche as wythout the, we are not able to please the: Graunte that the worckinge of thy mercye, maye in all thynges directe and rule our hertes,throughe Jesus Christe our Lord.

¶ The Epistle.

This

THis I saie and testifie throughe the lorde, that ye henceforthe walke not as other Gentyles walke, in vanitie of their mynde, while they are blynded in their vnderstandynge, beynge farre from a godly lyfe, by the meanes of the ignorannce that is in them, and because of the blyndnesse of their hartes, whiche beynge past repentaunce, haue giuen thē selues ouer vnto wantonnesse, to worke al maner of vnclēnes euen with gredines. But ye haue not so learned Christ. If so bee that ye haue heard of him, & haue been taught in him, as the truthe is in Jesu (as concerning the conuersacion in times past) to lay from you the olde manne whiche is corrupte, accordinge to the deceiueable lustes. To be renued also in the spirit of your minde, and to put on that newe man, whiche after God is shapen in righteousnes, and true holines. Wherfore, put away lyinge, and speake euery manne truth vnto his neighbour, forasmuche as we are members one of another. Be angry, and synne not. Let not the Sunne go downe vpō your wrath, neither giue place to the backbiter. Let him that stole, steale no more, but let him rather labour with hys handes, the thing, which is good, that he maye giue vnto him that nedeth. Let no filthy cōmunicacion procede out of your mouthe, but that whiche is good, to edifye withal, as oft as nede is, that it may minister grace vnto the hearers. And greue not the holy spirit of God, by whom ye are sealed vnto the day of redempcion. Let al bitternes and fearcenes, and wrath, and roarynge, and cursed speakinge, be put away from you, with al malitiousnesse. Be ye curteous one to another, merciful, forgiuing one another, euen as God (for Christes sake) hath forgiuen you. *Ephe.iiij.*

¶ The Gospell.

IEsus entred into a ship, and passed ouer & came into his awne citee. And behold, they broughte to hym a mā sicke of the palsey, lyinge in a bed. And when Jesus sawe the faithe of theim, he saied to the sicke of the palsey, sonne, bee of good chere, *Math.ix.*

thy synnes be forgeuen the. And beholde, certaine of the Scribes said within them selues: this mā blasphemeth. And when Jesus sawe their thoughtes, he said: wherefore thinke ye euyl in your heartes? whether is it easier to saye, thy synnes be forgeuen the, or to saye: Arise and walke? But that ye may knowe, that the sonne of man hath power to forgeue sinnes in earth. Then saieth he to the sicke of the Palsey: aryse, take vp thy bed, and go vnto thy house. And he arose, & departed to hys house. But the people that sawe it marueyled & glorified God, which had geuen such power vnto men.

The.xx.Sondaye.

The Collect.

ALmyghtye and merciful God, of thy bountifull goodnes, kepe vs, frō al thinges that may hurt vs, that we being ready, bothe in bodye & soule: may with fre heartes, accomplishe those thinges, that thou woldest haue doen, through Jesus Christ our lord.

The Epistle.

Ephe.v. TAke hede therfore, howe ye walke circumspectly, not as vnwyse, but as wise men, redemynge the tyme, because the dayes are euyll. Wherfore):():():(:)be not vnwise, but vnderstande what the wyll of the Lorde is, and be not dronken with wine, wherein is excesse: But be fylled with the spirite, speakinge vnto your selues, in Psalmes and hymnes, and Spirituall songes, syngyng and making melodye to the Lorde in your heartes, geuyng thankes alwayes for al thynges, vnto God the father, in the name of oure Lorde Jesus Christe, submittinge your selues one to another, in the feare of God.

The Gospell.

Mat.xxij. JEsus sayed to his disciples: the kyngdome of heauen is lyke vnto a man that was a kyng, whiche made a mariage for his sonne, & sente furthe his seruauntes, to call them that were

bydden

bidden to the weddyng, and thei would not come. Again he sent furthe other seruauntes, saieng: tell them which are bidden, beholde, I haue prepared my diner, mine oxē and my fatlynges are killed, and all thynges are ready, come vnto the Mariage. But they made light of it, and went their waies, one to his ferme place, another to hys Merchaundise, and the remnaunte toke hys seruauntes, and entreated them shamefully, and slue them. But whē the kyng heard therof he was wrothe, and sent furth his menne of warre, and destroyed those murtherers, and brent vp their citie. Then saide he to his seruauntes, the mariage in dede is prepared, but they which were biddē were not worthy: go ye therfore out into the high waies and as many as ye fynde, bid them to the mariage. And the seruauntes wen tfurth into the high waies, and gathered together all, as many as they coulde fynde, both good, and bad, and the wedding was furnished with gestes. Then the kyng came in, to se the gestes, and whē he spied there a manne whiche had not on a weddyng garment: he saide vnto hym: frende, howe camest thou in hether not hauyng a weddyng garment? And he was euē speche lesse. Then saide the Kyng to the ministers, take and bynde him hande and fote, and cast hym into outter darkenes, there shalbe wepyng, and gnashyng of tethe. For many be called, but fewe are chosen.

¶ The. xxi. Sondaie.

¶ The Collect.

GRaunt we beseche the mercifull lorde to thy fayth' ful people, pardon and peace, that they may be clen sed from al their synnes, and serue the with a quiet mynde, throughe Jesus Christ our Lorde.

¶ The Epistle.

MY brethren, be strong throughe the Lorde, and throughe the power of his mighte. Put on all the armour of god, that ye may stand against all the assaultes of the Deuil. For we wrastle Ephe. vi.

not agaīnst bloud, and flesh, but against rule, against power, against worldly rulers, euen gouernors of the darkenes of this worlde, against spiritual craftines in heauenly thynges. wherefore take vnto you the whole Armour of God, that ye may be able to resist in the euel day and stande perfecte in all thinges. Stande therfore, and your loynes girde with the truthe, hauyng on the Brest plate of righteousnes, and hauyng shoes on your feete, that ye may be prepared for the Gospel of peace. Aboue all, take to you the Shilde of faithe, wherewith ye maye quenche all the fiery dartes of the wicked. And take the helmet of saluation, and the sworde of the spirit, whiche is the worde of God. And praie alwaies with all maner of praier, and supplication in the spirit, and watch thervnto, with all instaunce, and supplication for all saintes and for me, that vtteraunce may be geuen vnto me, that I may open my mouthe frely, to vtter the secretes of my Gospel, (wherof I am a messenger in bondes) that therin I may speake frely as I ought to speake.

¶ The Gospel.

Ihon. iiij.

THere was a certeine ruler, whose Sonne was sicke in Capernaum. Assone as thesame hard that Jesus was come out of Jewrye, into Galiley, he wente vnto hym, and besoughte hym, that he woulde come downe and heale hys sonne. For he was euen at the pointe of death. Then saide Jesus vnto him, except ye se sygnes, and wonders, ye will not beleue, The ruler saide vnto hym. Sir come doune, or euer that my sonne die. Jesus saide vnto hym, goe thy waye, thy Sonne liueth. The man beleued the worde that Jesus had spoken vnto him. And he went his waie. And as he was goyng doune, the seruauntes mette hym, and tolde hym: saieng: thy sonne liueth. Then enquired he of them the houre when he began to amende. And they said vnto him, yesterday at the seuēth houre, the feuer left him. So the father knewe that it was the same houre, in the whiche Jesus saide vnto hym, thy sonne liuethe: and he beleued, and al his housholde. This is againe the seconde mi-

miracle that Jesus did, when he was come out of Jurie, into Galiley.

The .xxii. Sondaie.

The Collect.

LOrde we beseche the to kepe thy housholde, the churche, in continual godlines, that throughe thy protection, it maie be free from all aduersities, and deuoutlye geuen to serue thee in good workes, to the glory of thy name: Through Jesus Christ our Lorde. Amen.

The Epistle.

IThancke my GOD with all remembraunce of you alwaies in all my praiers for you, and praie with gladnesse: because yee are come into the felowship of the Gospell, from the first daie vntil now. And am surely certified of this, that he whiche hath begonne a good worcke in you, shall performe it vntill the daie of Jesus Christ, as it becometh me, that I shoulde so iudge of you al, because I haue you in my hart forasmuche as ye are all companions of grace with me, euen in my bondes, and in the defending, and stablishing of the Gospel. For God is my recorde, how greatly I lõg after you all from the very harte roote, in Jesus Christe. And this I pray, that your loue may encrease yet more, and more in knowlege, and in al vnderstandyng, that ye may accept the thynges that are moost excellent, that ye may be pure, and suche as offende no man, vntil the daie of Christ, beyng filled with the fruicte of righteousnesse, whiche commethe by Jesus Christe vnto the glorye, and praise of God. Philip. 1.

The Gospel.

PEter saied vnto Jesus, Lorde howe ofte shall I forgiue my brother, if he sinne against me, tyll seuen tymes? Jesus saithe vnto hym. I saie not vnto thee, vntill seuen tymes: but seuentye tymes seuen tymes. Therefore is the kyngdome of heauen likened vnto a certeine manne, that was a Kyng, whiche Ma. xviii.

would take accomptes of his seruauntes. And when he had begonne to recon, one was brought vnto him, whiche owed him.x.M.talentes, but forasmuche as he was not able to paie, his Lorde commaunded him to be solde and his wife and children, and all that he had, and payment to be made, the seruaunt fell doune, and besoughte hym, saiyng: sir, haue patience with me, and I will paie the all. Then had the Lorde pitie on that seruaunt, and losed him, and forgaue him the debte. So the same seruaunt went out, and founde one of hys fellowes whiche oughte him an hundred pence, and hee laied handes on hym, and toke hym, by the throte saieng: paie that thou owest. And his felowe fell doune, and besought hym saiyng, haue patience with me, and I will paie the al. And he would not, but went and cast him into prisone, tyll hee shoulde paie the debte. So when his fellowes sawe what was done, they were very sory, and came and tolde vnto their lorde al that had happened. Then his Lord called him, and saide vnto hym: O thou vngratious seruaunte I forgaue the all that debte, when thou desiredste mee: shouldeste not thou also, haue had compassion on thy fellowe, euen as I hadde pitie on thee, and hys Lorde was wrothe, and deliuered hym to the Jailers, till he shoulde paie all that was due vnto him. So lykewise shall my heauenly father, do also vnto you, if ye from your hartes forgeue not (euery one his brother their trespasses)

The.xxiii.Sondaie.

The Collect.

GOd our refuge and strength, which art the auc-thour of all godlines, be redy to heare the deuout praiers of thy churche, & graunt that those thinges, whiche we aske faithfullye, we may obteine effectually. Throughe Jesu Christ our Lorde. Amen:

The Epistle.

Phi.iij. BRethren, bee folowers together of me, and loke on them whiche walke euen so, as yee haue vs for an example. For many walke (of whome I haue told you

you often, and nowe telle you wepyng) that they are the enemies of the crosse of Chryst, whose ende is dampnation, whose bealy is their GOD, and glory to their shame, whiche are worldly mynded. But our conuersation is in heauen, from whence wee loke for the Sauiour, euen the Lorde Jesus Christ, whiche shal chaunge our vile bodie that he may make it lyke vnto his glorious body: accordyng to the woorkyng, whereby he is able also to subdue all thynges vnto himself.

¶ The Gospel.

THen the Pharisees went out, and tooke counsaill, how they myght tangle hym in his wordes. And thei sent out vnto him their disciples with Herodes seruauntes, saieng: Master, we knowe that thou art true, and teacheste the waye of God truely, neither careste thou for any man, for thou regardest not the outwarde apparaunce of men. Tel vs therfore, how thinkest thou: Is it lawfull that tribute be geuen vnto Cesar or not: But Jesus perceiuyng their wyckednes, saide. Why tempte ye me, ye hipocrites, shewe me the Tribute money. And they toke him a peny. And he saide vnto them, whose is thys ymage and Superscription: They saide vnto hym Cesars. Then saide he vnto them, geue therfore vnto Cesar, the thynges whiche are Cesars: and vnto God those thynges, whiche are gods. When they hearde these wordes, thei marueiled, and left him, and went their waie. Mat xx. ii.

The. xxiiii. Sondaie

The Collect

LOrde wee beseche thee assoile thy people from their offences, that thorough thy bountifulle goodnesse we maye bee deliuered from the bandes of all those sinnes, whiche by our frailtie we haue committed, graunte this. &c. Amen.

The Epistle.

We

Colloſ. i. WE geue thanckes to GOD, the father of our Lorde Jeſus Chriſte, alwaies for you in oure praiers, for wee haue hearde of your faithe in Chriſt Jeſu, and of the Loue, whiche ye beare to all Sainctes, for the hopes ſake, whiche is laide vp in ſtoare for you in Heauen, of whiche hope, yee heard before, by the true worde of the Goſpell whiche is come vnto you, euen as it is frutefull, and groweth, as it is alſo among you from the daie, in the whiche ye hearde of it, and had experience in the grace of god, through the truthe, as ye learned of Epaphra, our deare felowe Seruaunt, whiche is for you a faithfull Miniſter of Chriſte, whiche alſo declared vnto vs your Loue, whiche ye haue in the ſpirite. For this cauſe, wee alſo euer ſence the daye wee hearde of it, haue not ceaſſed to praie for you, and to deſire that ye might be fulfilled, wyth the knowledge of his will in all wiſedome and ſpirituall vnderſtandynge, that ye might walke worthy of the lorde, that in al thinges ye may pleaſe, beyng fruitefull in all good woorkes and encreaſyng in the knowlege of God, ſtrēgthed with all might through his glorious power, vnto al patience and long ſufferyng with ioyfulnes, geuyng thankes vnto the father which hath made vs mete, to be partakers of thenheritaunce of ſaintes in light.

¶ The Goſpel.

Matth. ix. WHileſt Jeſus ſpake vnto the people, beholde, there came a certeine Ruler, and worſhipped him ſaieng, my Daughter is euen nowe diſceſſed, but come and laie thy hande vpon her and ſhe ſhal lyue, and Jeſus aroſe, and folowed him, and ſo did his diſciples. And behold, a woman whiche was diſeaſed with an iſſue of bloudde, twelue yeres: Came behynde hym, and touched the hemme of hys Veſture. For ſhe ſaide within herſelf: If I maie touche but euen his veſture onely, I ſhalbe ſafe. But Jeſus turned him about, and when he ſawe her, he ſaide: Daughter be of good comforte, thy faithe hathe made the ſaufe. And the woman was made whole, euen the ſame tyme.

And

And when Jesus came into the rulers house, and sawe the Minstrelles and people makyng a noyse, he said vnto them: Get you hence, for the maide is not dead, but slepeth, and they laughed hym to scorne. But whē the people were put furth, he went in, and toke her by the hand, and saied: Damosell arise. And the damosell arose. And this noise was abrode in al that lande.

The.xxv.Sondaie.

¶ The Collecte

STirre vp we beseche the, O Lorde, the willes of thy faithful people, that they plenteously bryngyng furthe the fruicte of good workes, may of the be plenteously rewarded. Through Jesus Christ our Lorde, Amen.

¶ The Epistle.

BEholde, the tyme commeth saieth the Lorde, that I will raise vp the righteous braunche of Dauid, whiche kyng shall beare rule, and he shal prospere with wisedome, and shall set vp equitie and righteousnes again in yerth. In his tyme shall Juda be saued, and Israell shall dwell without feare. And this is the name, that they shall call hym, euen the Lorde our righteousnesse: and therfore beholde, the tyme commeth saieth the Lorde, that it shalbe no more said. The lorde liueth, whiche brought the children of Israell out of the lande of Egypte: but the Lorde liueth, whiche brought furthe, and ledde the sede of the house of Israel, out of the North lande, and from al coūtries where I haue scattered them, and they shall dwell in their awne lande againe. Iere. xxiij.

The Gospel.

WHen Jesus lift vp his yes, & sawe a great company come vnto hym: he saieth vnto Philip: whence shal we buye breade, that these may eate: This he said to proue hym for he hym self knewe what he would do. Philip answered him: two. C. peny worth of Ihon. vi.

of breade are not sufficient for them, that euery man may take a litle. One of his Disciples (Andrewe Simon Peters brother) saide vnto hym: there is a ladde here whiche hath fiue barly loues, and twoo fisches, but what are thei emong so many: And Jesus saide, make the people sit downe. There was muche grasse in the place. So the men satte downe in nomber about fiue thousande. And Jesus toke the bread, and when he had geuen thankes, he gaue to the Disciples, and the Disciples to them that were set doune. And likewise of the fisches, almuche as they would. When they had eaten enough, he saith vnto his disciples, gather vp the broken meate whiche remaineth that nothyng be lost. And they gathered it toguether, and filled. xii. Baskettes with the broken meate of the fiue barly loues, whiche broken meate remained vnto them that had eaten. Then those men when they had sene the miracle that Jesus did, saide: this is of a truethe thesame Prophete that shoulde come into the worlde.

If there be any mo Sondaies before Aduent Sondaie, to supply thesame shalbe taken the seruice of some of those Sondaies, that were omitted betwene Thepiphany, and Septuagesima.

S. Andrewes daye

The Collect

ALmighty God whiche diddest geue suche grace vnto thy holy Apostle saincte Andrewe, that hee redily obeied the callyng of thy Sonne Jesus Chryste, and folowed him without delaie, graunt vnto vs all that we beyng called by thy holie worde, may furthwith geue ouer our selues obediently to folowe thy holy commaundementes: through thesame Jesus christ our lord. Amen.

The Epistle.

Roma. x. IF thou knowledge with thy mouthe, that Jesus is the Lorde, and beleue in thy harte that God raised him vp from death, thou shalte bee saufe. For to beleue with the harte iustifieth: and

and to knowlege with the mouth, maketh a man saue. For the scripture saith: whosoeuer beleueth on him, shal not be confounded. There is no difference betwene the Iewe and the Gentile. For one is Lorde of al, whiche is rich, vnto all that call vpon him. For whosoeuer doeth cal on the name of the lord, shalbe saue. How then shall thei call on him, on whom thei haue not beleued? Howe shal thei beleue on him, on whome thei haue not heard? How shal they heare without a preacher? And how shal thei preache, without thei be sent? As it is written, how beautiful are the fete of them, whiche bring tidynges of peace, & bring tidynges of good thynges. But they haue not al obeyed to the gospel, for Esay saieth: Lorde, who hath beleued our sayinges? So then: Fayth cometh by hearyng, and hearing cōmeth by the word of God. But I aske, haue thei not heard? No doubt their sounde went out into all landes, and their wordes into the endes of the world. But I demaunde, whether Israel did know or not? First, Moses saith, I wyl prouoke you to enuy by theim that are no people, by a foolishe nation, I wil angre you. Esay, after this is bolde, and saith: I am found of theim that sought me not, I am manifest vnto them, that asked not after me. But agaynst Israel he sayeth: al daie longe haue I stretched furth my handes, vnto a people that beleueth not, but speaketh agaynst me.

☞ The Gospell.

AS Jesus walked by the Sea of Galilee, he sawe two brethren: Simon, whiche is called Peter, and Andrewe his brother, casting a nette into the sea, (for thei were Fishers) and he saieth vnto them, folowe me, and I wil make you to become fishers of mē. And thei straight waye lefte their nettes and folowed him. And when he was gone furthe frome thence, he sawe other two brethren, Iames the sonne of zebede, and Jhon his brother, in the shyppe, with zebede their father, mendynge their nettes, and he called them, and thei immediatly left the shippe, and their father, and folowed him. *Math. iiij.*

Saynct

Saínct Thomas

the Apoſtle.

¶ The Collect.

ALmighty euerlyuynge God, which for the more confirmacion of the fayth, diddeſt ſuffer thy holy Apoſtle Thomas, to be doubtful in thy ſonnes reſurrecion, graunt vs ſo perfectly, and withoute all doubte to beleue in thy ſonne Jeſus Chriſte, that oure faith in thy ſight neuer bee reproued. Heare vs, O Lorde, throughe the ſame Jeſus Chriſt: to whome with thee, and the holy ghoſte. &c.

☞ The Epiſtle.

Epbe. ii. NOw are ye not ſtraũgers, nor forreiners, but citezeines with the ſainctes, & of the houſeholde of God, and are built vpõ the foũdacion of the Apoſtles, and Prophetes, Jeſus Chriſt hi ſelf beig ẏ hed corner ſtone: in whõ what buildinge ſoeuer is coupled together, it groweth vnto an holy tẽple of ẏ lord, in whõ alſo ye are built together to be an habitaciõ of God, through ẏ holy ghoſt.

¶ The Goſpell.

Iohn. xx. THomas one of the twelue, whiche was called Didimus, was not with theim, when Jeſus came. The other diſciples therefore ſaid vnto hym, we haue ſeen the lorde: but he ſayed vnto them, excepte I ſe in his handes, the prynte of the nayles, and putte my fynger into the prynte of the nayles, and thruſte my hande into hys ſyde, I wyll not beleue. And after eight daies, again his diſciples were within, and Thomas with thẽ. Then came Jeſus, when the dores were ſhut, and ſtode in the middes, and ſaied: Peace bee vnto you. And after that he ſaied to Thomas, bryng thy fynger hether, and ſe my handes, and reache hether thy hande, and thruſte it into my ſyde, and be not faithleſſe, but beleuing. Thomas anſwered, and ſaied vnto him: my Lorde, and my God, Jeſus ſaid vnto him: Thomas, becauſe thou haſt

ſeen

seen me, thou hast beleued: blessed are thei that haue not seen, and yet haue beleued. And many other signes truly did Jesus, in the presence of his disciples, whiche are not witten in this booke. These are witten, that ye might beleue, that Jesus Christe is the sonne of God, and that (in beleuyng) ye might haue life through his name.

The Conuersion

of Sainct Paule.

¶ The Collect.

GOD whiche haste taught all the worlde, through the preachyng of thy blessed Apostle sainct Paule: Graunt we beseche thee, that we whiche haue his wonderfull conuersion in remembraunce, maie folowe and fulfill thy holy doctrine that he taught: Through Jesu Christ our Lorde. Amen.

¶ The Epistle.

AND Saul yet breathyng out threatenynges and slaughter against the Disciples of the lorde: went vnto the high Priest, and desired of hym Letters, to cary to Damasco, to the Synagogues, that if he founde any of this waie, were thei menne, or women, he might bryng theim bounde to Hierusalem. And when he iourneyed, it fortuned that as he was come nighe to Damasco, sodainly there shined round about hym, a light from heauen, and he fell to the yearthe, and heard a voyce, saiyng to hym: Saul, Saul, why persecutest thou me? And he said what art thou Lorde? And the lorde saied: I am Jesus whom thou persecutest. It is heard for thee to kicke against the pricke. And he bothe tremblyng and astonied, said: lorde what wilt thou haue me to do? And the Lorde saied vnto hym: Arise, and go into the citee, and it shalbee tolde thee what thou must doo. The menne whiche iourneyed with hym, stoode amased, hearyng a voyce, but seyng no man. And Saul arose from the yearthe, and when he o- Actes.i.

pened his yes, he sawe no man. But thei led hym by the hande, and brought hym into Damasco. And he was .iii. daies without sighte, & neither did eate nor drynke. And there was a certain disciple at Damasco, named Ananias, and to hym saied the Lorde in a vision: Ananias, and he saied, behold, I am here lorde. And the lorde saied vnto hym, arise, and go into the strete (whiche is called streight) and seke in the house of Judas, after one called Saul of Tharsus. For behold, he praieth, and hath seen in a vision, a man named Ananias, comyng in to hym, and puttyng his handes on hym, that he might receiue his sight. Then Ananias answered: lorde, I haue heard by many, of this man, how muche euill he hath dooen to thy sainctes at Hierusalem. And here he hath auctho-ritee of the high prestes, to bynd all that call on thy name The lorde saied vnto hym: go thy waie, for he is a chosen vessell vnto me, to beare my name before the Gentiles, & kynges, and the children of Israell. For I will shew him how greate thynges he must suffer for my names sake.

And Ananias went his waie, and entered into the house, and putte his handes on hym, and saied: Brother Saul, the Lorde that appered vnto thee in the waie as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy ghost.

And immediatly there fell from his yes, as it had been scales, and he receiued sighte, and arose, and was baptised, and receiued meate, and was comforted. Then was Saul a certain daies with the disciples, which wer at Damasco. And straight waie he Preached Christe in the Sinagoges, how that he was the sonne of God. But all that heard hym were amased, and said, is not this he that spoyled them whiche called on this name in Hieru-salem, and came hether for that entent, that he mighte bryng them bound vnto the high priestes: But Saul en-creased the more in strength, and confounded the Jewes whiche dwelte at Damasco, affirmyng that this was verie Christ.

¶ The Gospell.

Peter

PEter answered & saied vnto Jesus, behold, wee haue forsaken all, and folowed thee, what shall we haue therefore: Jesus saied vnto theim: Uerely I saie vnto you, that when the sonne of man shal sit in the seate of his maiestie, ye that haue folowed me in the regeneracion, shall sitte also vpon the twelue seates, and Judge the twelue Tribes of Israell. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or childrē, or landes, for my names sake, shall receiue an hundred folde, and shall enherite euerlastyng life: but many that are first shalbe last, and the last shalbe first. Math. xix.

The Purificacion of Sainct Marie the Uirgine.

¶ The Collect.

ALmightie and euerlasting God, we humbly beseche thy maiestie, that as thy onely begotten sonne, was this daie presented in the Temple, in substaunce of our flesh, so graunt that me maie be presented vnto thee with pure and cleare myndes: by Jesus Christ our lorde.

¶ The Epistle.

¶ That same that is appoyncted for the Sondaie.

¶ The Gospell.

WHē the tyme of their purificaciō (after the Lawe of Moses) was come, thei brought hym to Hierusalem, to present hym to the Lorde (as it is written in the lawe of the Lorde) euery man child that first openeth the matrix, shalbe called holy to the lorde, and to offer (as it is said in the lawe of the lorde) a paire of turtle doues, or two yong pigious. And behold, there was a man in Hierusalem, whose naine was Symeon. And the same manne was iuste and godly, and loked for the consolaciō of Israell, and the holy ghost was in hym. And an answere had he receiued of the holy ghoste, that Luke. ii.

he should not se death, except he first saw the lorde Christ And he came by inspiracion into the temple.

S. Mathies daie.

¶ The Collect.

ALmightie God, whiche in the place of the traitour Judas, diddest chose thy faithful seruaunt Mathie to be of the nomber of thy twelue Apostles: graunt that thy Churche beyng alwaie preserued from false Apostles maie be ordered and guided, by faithful and true Pastours, through Jesus Christe our lorde.

¶ The Epistle.

Actes. i.

IN those daies Peter stode vp, in the middes of the disciples, and saied (the nomber of names that were together, wereaboute an. C. xx.) Ye men and brethren, this scripture muste nedes haue been fulfilled, whiche the holy ghoste, through the mouthe of Dauid, spake before of Judas, whiche was guide to thē that toke Jesus. For he was nombred with vs, and had obtained felowship in this ministraciō. And the same hath now possessed a platte of ground, with the reward of iniquitie, and when he was hanged, burste in sonder in the middest, and all his bowelles gushed out: & it was knowen vnto al the enhabiters of Hierusalem: in somuche that the same field is called in their mother tongue. Acheldema, that is to saie, the bloudy field. For it is written in the boke of Psalmes: his habitaciō be voyde, and no man be dwellyng therin, and his Bishoprike let another take. Wherfore, of these men whiche haue companied with vs (all the tyme that the lorde Jesus had al his conuersacion emong vs, beginnyng at the baptisme of Jhō, vnto that same daie, that he was taken vp from vs) must one be ordeined, to bee a witnesse with vs of his resurrecciō. And thei appoynted two, Joseph which is called Barsabas (whose sire name was Justus) & Mathias. And when thei praied, thei said: thou lorde which knowest the hartes of all menne, shewe whether of these

twoo

twoo thou haste chosen, that he maie take the roume of this ministracion and Apostleship, from whiche Judas by transgression fell, that he might go to his awne place And thei gaue furthe their lottes, and the lot fel on Mathias, and he was compted with the eleuen Apostles.

¶The Gospell.

IN that tyme Jesus answered & said, I thanke thee (O father) Lorde of heauen and yearth, because thou haste hid these thynges from the wise and prudent, and hast shewed theim vnto babes: Uerely father, euen so was it thy good pleasure. All thynges are geuen vnto me of my father. And no mã knoweth the sonne, but the father: neither knoweth any manne the father, saue the sonne, and he to whomsoeuer the sonne wil open hym. Come vnto me all ye that labor and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meke and lowly in harte, and ye shall finde rest vnto your soules, for my yoke is easie, and my burthen is light. Math.xi.

The Annunciacion of the Uirgine Marie.

¶The Collect.

WE beseche thee Lorde, powre thy grace into our hartes, that as we haue knowen Christe thy sonnes incarnaciõ, by the message of an Angell: so by his crosse and passion, we maie be brought vnto the glory of his resurreccion: through the same Christ our lorde

¶The Epistle.

GOD spake ones again vnto Ahaz, saiyng, Esay.vii. require a token of the lord thy God, whether it be toward the depthe beneth, or toward the the heigth aboue. Then said Ahaz: I will require none, neither will I tempte the Lorde. And he said: harken to, ye of the house of Dauid, is it not enough for you, that ye be greuous vnto mẽ, but ye must

greue my God also: And therefore the Lorde shall geue you a token: behold, a virgine shall conceiue and beare a sonne, and thou his mother shalt call his name Emanuell. Butter and hony shall he eate, that he maie knowe to refuse the euill, and chose the good.

¶ The Gospell.

Luke 1. AND in the sixth monethe, the Angell Gabriell was sent from God, vnto a citee of Galile named Nazareth, to a virgine, spoused to a man, whose name was Joseph, of the house of Dauid, and the virgines name was Marie. And the Angell went in vnto her, and saied: Haile full of grace, the Lorde is with thee. Blessed art thou emong women. When she saw hym, she was abashed at his saiyng: and cast in her mynde, what maner of salutacion that should bee. And the Angell saied vnto her: feare not Marie, for thou hast founde grace with God. Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Jesus: he shalbe great, and shalbe called the sonne of the highest. And the lorde God shall geue vnto hym the seate of his father Dauid, and he shall reigne ouer the house of Jacob for euer, and of his Kyngdome there shalbe no ende.

Then saied Marie to the Angell: how shall this be, seyng I knowe not a man? And the Angell answered and saied vnto her: the holy ghoste shall come vpon thee, and the power of the highest shall ouershadowe thee. Therefore also that holy thyng, which shalbe borne, shalbe called the sonne of God. And behold, thy cosyne Elizabeth, she hath also conceiued a sonne in her age. And this is the sixth monethe to her, whiche was called barren: for with God nothyng shalbe vnpossible. And Marie saied behold, the handmaide of the lorde, bee it vnto me, accordyng to thy worde. And the Angell departed from her.

S. Markes daie.

¶ The Collect.

Almightie

ALmightie GOD, whiche haste instructed thy holy Churche, with the heauenly doctrine of thy Euangelist sainct Marke: geue vs grace so to bee established by thy holy Gospell, that we be not like children, caried awaie with euery blast of vain doctrine: Through Jesus Christ our Lorde.

¶ The Epistle.

VNto euery one of vs is geuen grace, accordyng to the measure of the gifte of Christe. Ephe.iiii. wherefore he saieth: when he went vp on hie he led captiuitie captiue, and gaue giftes vnto men. That he ascended, what meaneth it, but that he also descended first, into the lowest partes of the yearth? He that descended, is euen thesame also that ascended vp aboue al heauens, to fulfil al thynges. And the very same, made some apostles, some prophetes, some Euangelistes, some shepherdes and teachers: to the edifiyng of the sainctes, to the woorke and administracion, euen to the edifiyng of the body of Christ, till we all come to the vnitie of the faithe, and knowlege of the sonne of God, vnto a perfect man, vnto the measure of the ful perfecte age of Christe. That we hencefurthe should bee no more children, waueryng and caried aboute with euery wynde of doctryne, by the wilinesse of menne, throughe craftinesse, wherby thei laie awaite for vs, to deceiue vs. But let vs folowe the truthe in loue, and in all thynges growe in hym, whiche is the head, euen Christ, in whom if all the body be coupled and knit together, throughout euery ioynt, wherewith one ministereth to another (accordyng to the operacion, as euery parte hath his measure) he encreaseth the body, vnto the edifiyng of it self, through loue.

¶ The Gospell.

IAm the true vine, & my father is an husbande man. Euery braunche that beareth not fruict in me, he wil take awaie. And euery braunche that beareth fruict, will he purge, that it may bryng furthe more fruicte. Nowe are ye cleane through Ihon.xv.

the wordes whiche I haue spoken vnto you. Bide in me and I in you. As the braunche cannot beare fruicte of it self, except it bide in the vine, no more can ye, except ye abide in me. I am the Vine, ye are the braunches: he that abideth in me, and I in hym, thesame bryngeth furthe muche fruicte. For without me can ye do nothyng. If a man bide not in me, he is caste furthe as a braunche, and is withered: and menne gather them, and cast theim into the fire, and thei burne. If ye abide in me, and my wordes abide in you, aske what ye will, and it shalbe doen for you. Herein is my father glorified, that ye beare muche fruicte, and become my disciples. As the father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye kepe my commaundementes, ye shall bide in my loue, euen as I haue kept my fathers commaundemētes, and abide in his loue. These thynges haue I spoken vnto you, that my ioye mighte remain in you, and that your ioye might be full.

S. Philip and Iames.

The Collect.

ALmightie GOD, whom truely to knowe is euerlastyng life: graunt vs perfectly to knowe thy sōne Iesus Christ to be the waie, the truthe, and the life, as thou hast taught sainct Philippe, and other the Apostles, through Iesus Christ our Lorde.

The Epistle.

Iames. i.

IAmes the seruaunt of God, and of the Lorde Iesus Christe, sendeth gretyng to the twelue tribes, which are scatered abrode. My brethrē compt it for an excedyng ioye, when ye fall into diuerse temptaciōs, knowyng this, that the tryng of your faithe gendereth pacience: and lette pacience haue her perfect woorke, that ye maie bee perfect and sounde, lackyng nothyng. If any of you lacke wisedome, let him aske of hym that geueth it: euen God, whiche geueth to all men indifferently, and casteth no manne in the tethe,

and

and it shalbe geuen hym. But let hym aske in faith, and wauer not: for he that doubteth, is like a waue of the sea whiche is tossed of the windes, and caried with violence neither let that manne thynke, that he shall receiue any thyng of the lorde. A wauering mynded man, is vnstable in all his waies. Lette the brother whiche is of lowe degree, reioyce when he is exalted. Again, let hym that is riche, reioyce when he is made lowe. For euen as the floure of the grasse, shall he passe awaie. For as the sonne riseth with heate, and the grasse withereth, and his flower falleth awaie, and the beautie of the fashion of it perisheth: euen so shall the riche man perishe in his waies. Happie is the man that endureth temptacion: for when he is tried, he shall receiue the croune of life, whiche the lorde hath promised to them that loue hym.

¶ The Gospell.

AND Iesus saied vnto his disciples, let not your hartes be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions. If it wer not so, I would haue tolde you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again & receiue you, euen vnto my self: that where I am, there maie ye be also. And whether I go, ye knowe, and the waie ye knowe. Thomas saith vnto him lorde, we knowe not whether thou goest. And how is it possible for vs, to knowe the waie: Iesus saith vnto him I am the waie and the truthe, and the life. No man cometh to the father but by me, if ye had knowē me, ye had knowen my father also: and now ye knowe hym, & haue seen hym. Philip saieth vnto hym: lorde shewe vs the father, and it sufficeth vs. Iesus saieth vnto hym, haue I been so long tyme with you, and yet hast thou not knowē me: Philippe, he that hath seen me, hath seen my father, and how saiest thou then, shewe vs the father: Beleuest not thou, that I am in the father, & the father in me: the wordes that I speake vnto you, I speake not of my self: But the father that dwelleth in me, is he that doeth the Ihon. xiiii

workes.

wozkes. Beleue me that I am in the father, and the father in me. Oz els beleue me foz the wozkes sake. Uerely, verely I saie vnto you, he that beleueth on me, the woozkes that I do, thesame shall he do also, and greater wozkes then these shall he doo, because I go vnto my father. And whatsoeuer ye aske in my name, that wil I do, that the father maie be glozified by the sonne. If ye shall aske any thyng in my name, I will do it.

S. Barnabie

Apostle.

The Collect.

LOzde almightie, whiche hast endued thy holy Apostle Barnabas, with synguler giftes of thy holy ghoste: let vs not be destitute of thy manifolde giftes, noz yet of grace to vse them alwaie, to thy honoz and glozy, through Jesus Christ our Lozde.

The Epistle.

Actes. xi.

IDynges of these thynges, came vnto the eares of the congregacion, whiche was in Hierusalem. And thei sent furthe Barnabas, that he should go vnto Antioche: whiche whē he came and had seen the grace of God, was glad, and exhozted theim all, that with purpose of harte, thei would continually cleue vnto the Lozde. Foz he was a good manne, and full of the holy ghost, and of faithe, and muche people was added vnto the lozd. Then departed Barnabas to Tharsus, to seke Saul. And when he had found him: he brought hym vnto Antioche. And it chaunced, that a whole yere thei had their conuersacion with the congregacion ther, and taught muche people. In so muche that the disciples of Antioche, were the first that were called christian. In those daies came Prophetes from the citee of Hierusalem, vnto Antioche. And there stoode vp one of theim, named Agabus, and signified by the Spirite, that there should bee greate dearthe throughout all the wozlde, whiche came to passe in the Emperour Claudius

daies.

daies. Then the Disciples, euery man accordyng to his abilite, purposed to send succour vnto the brethrē, whiche dwelte in Iurie: whiche thyng thei also did, and sent it to the Elders, by the handes of Barnabas and Saul.

¶ The Gospell.

THis is my commaundement, that ye loue together, as I haue loued you. Greater loue hath no man, then this: that a man bestowe his life for his frendes. Ye are my frēdes, if ye do whatsoeuer I commaunde you. Hencefurthe cal I not you seruauntes, for the seruaunt knoweth not what his Lorde doeth. But you haue I called frendes: For all thynges that I haue heard of my father, haue I opened to you: ye haue not chosen me, but I haue chosen you, and ordeined you to go & bryng furthe fruict, and that your fruict should remain, that whatsoeuer ye aske of the father in my name, he maie geue it you. Ihon. xv.

S. Ihon Baptist.

¶ The Collect.

ALmightie God, by whose prouidence thy seruaunt Ihon Baptist, was wonderfully borne, and sent to prepare the waie of thy sonne our sauiour, by preachyng of Penaunce: make vs so to folowe his doctryne, and holy life, that we maie truly repent, according to his preachyng, and after his example, constantly to speake the truth, boldly rebuke vice, and paciently suffer for the truthes sake: through Iesus Christ our lorde.

¶ The Epistle.

BE of good chere my people, O ye Prophetes, comfort my people saieth your God, comfort Hierusalem at the harte, and tell her, that her trauaill is at an ende, that her offence is pardoned, that she hath receiued at the lordes hand, sufficient correctiō for all her synnes. A voyce cried Esay. xl.

cried in wildernesse, prepare the waie of the Lorde in the wildernesse, make streight the patthe, for our God in the desert. Let all valleis be exalted, and euery moũtain and hill be laied low, what so is croked, let it be made streight and let the rough be made plain fieldes. For the glory of the lorde shall appere, and all flesche shall at ones se it, for why, the mouthe of the Lorde hath spoken it. Thesame voyce spake: now cry. And the prophete answered, what shall I crie: That all flesche is grasse, & that all the goodlinesse thereof, is as the floure of the fielde. The grasse is withered, the floure falleth awaie. Euen so is the people as grasse, when the breathe of the Lorde bloweth vpon theim. Neuertheless, whether the grasse wither, or that the floure fade away, yet the worde of our God endureth for euer. Go vp vnto the high hille (O Syon) thou that bringest good tidynges, lift vp thy voyce with power, O thou preacher Hierusalem, lifte it vp without feare: and saie vnto the citees of Juda: beholde your God, beholde, the lorde God shal come with power, and beare rule with his arme. Behold, he bryngeth his threasure with hym, and his woorkes go before hym. He shall fede his flocke like an herdman. He shall gather the Lambes together with his arme, and cary theim in his bosome, and shall kyndly entreate those that beare yong.

¶ The Gospell.

Luke i. ELizabethes tyme came, that she should be deliuered, and she brought furthe a sonne. And her neighbors and her cosines heard how the Lorde had shewed greate mercie vpon her, and reioyced with her. And it fortuned, that in the eight daie, thei came to Circumcise the childe: And called his name Zacharie, after the name of his father. And his mother answered, and saied: not so, but his name shalbee called Ihon. And thei saied vnto her: There is none in thy kynred that is named with this name. And thei made signes to his father, howe he would haue hym called. And he asked for writyng Tables, and wrote, saiyng: his name is Ihon.

And

And they marueiled all. And his mouthe was opened immediatly, and his tongue also, and he spake, and praised GOD. And feare came on all theim that dwelt nighe vnto hym. And all these saiynges were noised abroade throughout all the highe countrey of Jury, and they that heardetheim laied theim vp in their hartes, saiyng: what maner of childe shall this bee? And the hande of the Lorde was with hym. And his father Zacharias was filled with the holy Ghoste, and Prophecied, saiyng: Praised be the Lorde GOD of Israell, for he hath visited and redemed his people. And hath raised vp an horne of saluacion vnto vs, in the house of his seruaunt Dauid. Euen as he promised by the mouthe of his holy Prophetes, whiche were sence the worlde began. That we shoulde be saued from our enemies, and from the hand of al that hate vs. That he woulde deale mercifully with our fathers, and remember his holy couenaunt. And he woulde performe the othe whiche he sware to our father Abraham for to forgeue vs. That wee beyng deliuered out of the handes of our enemies, might serue hym without feare all the daies of our lyfe, in suche holines and rightuousnes as are acceptable for hym. And thou childe shalt be called the Prophete of the highest: for thou shalt go before the face of the Lorde to prepare his waies: to geue knowlege of saluacion vnto his people for the remission of synnes. Through the tender mercy of our God, whereby the day spryng from an hye hath visited vs. To geue light to theim that sate in darckenes, and in the shadowe of deathe, to guide our fete into the waye of peace. And the childe grewe, and wared strong in spirite, and was in wildernes till the day came when he shoulde shewe hym selfe vnto the Israelites.

Sainct Peters daie.

¶ The Collecte.

ALmightie GOD, whiche by thy sonne Jesus Christe, haste geuen to thy Apostle S. Peter many excellent giftes, & commaundedste hym earnestly to fede thy flocke: Make we beseche the, all Bishoppes, and Pastours, diligently to preache thy holy worde, and the people obediently to folowe the same, that they may receiue the Crowne of euerlastyng glory, through Jesus Christe our Lorde.

¶ The Epistle.

Actes. xij. AT the same time Herode the Kyng stretched forth his handes to vexe certaine of the congregacion. And he killed James the brother of Jhon with the swerde. And because he sawe that it pleased the Jues, he proceeded further, and toke Peter also. Then were the daies of swete breade. And when he had caught hym, he put hym in prison also, and deliuered hym to foure quarternions of souldiors to be kept, entendyng after Easter to bryng hym furth to the people. And Peter was kept in prison, but prayer was made without ceassyng of the congregacion vnto God for hym. And when Herode would haue brought hym out vnto the people, the same night slept Peter betwene two souldiers, bounde with two chaines. And the kepers before the doore, kepte the prison. And beholde the Aungel of the Lorde was there present, and a light shined in the habitation. And he smote Peter on the side, & stirred hym vp, saiyng: Arise vp quickly. And his chaines fell from his handes. And the Aungel saied vnto hym: Girde thy selfe, and bynde on thy sandales. And he so did. And he saith vnto him, cast thy garmēt about the, and folowe me. And he came out and folowed hym, and wist not that it was truthe, whiche was doen by the Aungel, but thought he had seen a vision. when they were past the firste and seconde watche, they came vnto the yron gate that leadeth vnto the citie, whiche opened to them by the owne accorde. And they went out, and passed through one strete, and forthwith the Aungel departed from hym.

And

And when Peter was come to hymselfe, he saide: Now I knowe of a suretie, that the Lorde hath sent his Aungel and hath deliuered me out of the hande of Herode, and from all the waityng of the people of the Jewes.

¶ The Gospell.

When Jesus came into the coastes of the citie, whiche is called Cesaria Philippi, he asked his disciples, saiyng: whom do men saye, that I the sonne of man am: Thei saide: Some say that thou art Jhō Baptist, some Helias, some Jeremias, or one of the Prophetes. He saith vnto thē: But whom say ye that I am: Symon Peter aunswered and saide: Thou art Christe, the sonne of the liuyng God. And Jesus aunswered, and saied vnto hym: happy art thou Simon, the sonne of Jonas, for flesche and bloude hath not opened that vnto the: But my father whiche is in heauen. And I say vnto the, that thou art Peter: and vpon this Rocke, I will builde my congregacion. And the gates of hel shall not preuaile against it. And I wil geue vnto the, the keyes of the kyngdome of heauen and whatsoeuer thou byndest in yearth: shalbe bound in heauen. And whatsoeuer thou louest in yearthe, shalbe loused in heauen. Mat. xvi.

¶ Saincte Iames the Apostle.

¶ The Collecte.

Graunt, O mercifull God, that as thy holy Apostle Saincte James, leauyng his father, and all that he had, without delay, was obedient vnto the callyng of thy sonne Jesus Christe, and folowed hym: so we forsakyng al worldly and carnal affections, may euermore be ready to folowe thy commaundementes, through Jesu Christ our Lorde, Amen.

¶ The Epistle.

Act.xi. IN those daies came Prophetes, from the citie of Jerusalem vnto Antioche. And there stode vp one of them, named Agabus, and signified by the spirite, that there should be great derth throughout all the worlde, whiche came to passe, in the Emperour Claudius daies. Then the Disciples, euery man accordyng to his abilitie, purposed to sende succour vnto the brethren, whiche dwelt in Jewry, whiche thing they also did, and sente it to the Elders by the handes of Actes.xij. Barnabas and Saule. At the same tyme Herode the Kyng, stretched furth his handes, to vexe certaine of the congregacion. And he killed James the brother of Jhon with the sweard. And because he sawe it pleased the Jewes, he proceded further, and toke Peter also.

¶ The Gospell.

Mat.xx. THen came to him the mother of Zebedeis children with her sonnes, worshippyng hym, & desiryng a certain thyng of hym. And he saied vnto her, What wilt thou? She said vnto him: Graũt that these my two sonnes may sit, the one on thy right hand, & the other on thy left, in thy kingdome. But Jesus answered, & said: Ye wote not what ye aske: Are ye able to drynke of the cup, that I shal drynke of, & to be baptised with the baptisme that I am baptised with? They saied vnto hym: We are. He said vnto them: Ye shal drynke in dede of my cuppe, and be baptised with the baptisme, that I am baptised with, but to sit on my right hande, and on my lefte, is not myne to geue, but it shal chaunce vnto them, that it is prepared for of my father. And when the ten heard this, thei disdained at the two brethren. But Jesus called them vnto him, and said Ye know that the princes of the nacions, haue dominiõ ouer them, and they that are great men, exercise auctoritie vpon them, it shall not be so among you. But whosoeuer wil be great among you, let hym be your minister and whosoeuer wilbe chief among you, let hym be your seruaunt. Euen as the sonne of man, came not to be ministered

nistred vnto, but to minister, and to geue his life a redēption for many.

S. Bartholomewe.

¶ The Collecte.

ALmighty and euerlastyng God: whiche hast geuē grace to thyne Apostle Bartholomewe, truely to beleue, and to preache thy woorde: Graunt wee beseche the, vnto thy Churche, both to loue that he beleued, & to preache that he taught, through Christe our Lorde.

¶ The Epistle.

BY the handes of the Apostles were many tignes, and wonders shewed among the people, & they were all together with one accorde in Salomons porche. And of other durst no man ioyne hym self to them, neuertheles the people magnified theim. The numbre of them that beleued in the Lorde, bothe of men and women grewe more and more, in so much that thei brought the sicke into the stretes, and laied them on beddes and couches, that at the least way, the shadow of Peter when he came by, might shadowe some of theim. There came also a multitude out of the cities rounde about vnto Jerusalem: bryngyng sicke folkes, and theim which were vexed with vncleane spirites, and thei were healed euery one. Actes. v.

¶ The Gospel.

AND there was a strife among thē, whiche of thē shoulde seme to be the greatest. And he said vnto them: The kynges of naciōs reigne ouer them, and thei that haue auctoritie vpon theim, are called gracious lordes, but ye shal not so be, but he that is greatest among you, shalbe as the younger. And he that is chief, shalbe as he that doeth ministre. For whether is greater he that sitteth at meate, or he that serueth? Is not he, that sitteth at meate? But I am among you as he Luk. xxij.

that ministreth. Ye are they which haue bidden with me in my temptacions. And I appoincte vnto you a Kyngdome as my father hath appoincted vnto me, that ye may eate and dryncke at my table in my kyngdome, and sit on seates iudgyng the .xii. tribes of Israel.

Sainct Mathewe.

¶ The Collecte.

ALmighty God, which by thy blessed sonne, diddest cal Mathewe from the receipte of Custome to be an Apostle, and Euangelist: Graunte vs grace to forsake al couetous desires and inordinate loue of riches, and to folowe thy said sonne Iesus Christ, who liueth and reigneth, &c.

¶ The Epistle.

ij. Cor. iiij. SEyng that we haue suche an office, euen as God hath had mercy on vs, we go not out of kinde, but haue cast from vs the clokes of vnhonestly, and walke not in craftines, neither handle we the worde of God deceiptfully, but open the truthe, and reporte our selues to euery mannes cõscience in the sight of GOD. If our Gospel be yet hid, it is hid among them that are lost, in whome the God of this worlde hath blynded the myndes of theim, whiche beleue not, least the lighte of the Gospell of the glory of Christ (whithe is the Image of God) shoulde shyne vnto them. For we preache not our selues: But Christe Iesus to be the Lorde, and our selues your seruauntes, for Iesus sake. For it is God that commaundeth the light to shyne out of darckenes, whiche hath shined in our hartes, for to geue the light of the knowledge of the glory of God, in the face of Iesus Christe.

¶ The Gospell.

Mat. ix. AND as Iesus passed furthe from thence, he sawe a man named Mathewe, sittyng at the receipte of custome, and he said vnto him: Folowe me, and he arose and folowed hym. And

it

it came to passe as Jesus sat at meate in his house. Beholde, many Publicans also and synners that came, sat doune with Jesus and his disciples. And whē the Phariseis sawe it, they saied vnto his Disciples: Why eateth your maister with Publicans and synners? But when Jesus hearde that, he said vnto them: thei that be strong nede not the Phisicion, but they that are sicke. Goo ye rather and learne what that meaneth: I will haue mercy and not sacrifice, for I am not come to cal the rightuous but synners to repentaunce.

S. Michael and all Aungelles.

¶ The Collecte.

EVerlastyng God, whiche haste ordeined, and constitued the seruices of all Aungelles, and men in a wondreful order: mercifully graunt that they whiche alway do the seruice in heauen, may by thy appointment succour and defende vs in earth, through Jesus Christe our Lorde, Amen.

¶ The Epistle.

THere was a great battail in heauen: Michael and his Aungels fought with the Dragon, and the Dragon fought with his Aungels, and preuailed not, neither was their place founde any more in heauen. And the great Dragon that old serpente called the Deuill, and Sathanas, wast cast out, whiche deceiueth all the worlde. And he was caste into the earthe, and his Aungelles were caste out also with hym. And I heard a loude voice saiyng: in heauen is nowe made saluation and strengthe, and the kyngdome of our God, and the power of his Christe. For the accuser of our brethren is cast doune, whiche accused thē before God day and night. And they ouercame hym by the bloude of the lambe, and by the word of their testimony, and they loued not their liues vnto the death therfore reioyce heauens, and ye that dwel in them. wo vnto Apoc. xij.

vnto the enhabiters of the earth, and of the Sea, for the deuil is come doune vnto you, whiche hath great wrath, because he knoweth that he hath but a short tyme.

¶ The Gospell.

Mat. xviij. AT the same time, came the disciples vnto Jesus, saiyng. Who is the greatest in the kyngdom of heauē? Jesus called a childe vnto hym, and set hym in the middest of theim, and saied: Uerely, I say vnto you, excepte ye turne, and become as children, ye shall not entre into the Kyngdome of heauen. Whosoeuer therfore humbleth hym selfe as this childe, that same is the greatest in the kyngdome of heauen. And whosoeuer receiueth suche a child in my name receiueth me. But whoso doeth offende one of these litle ones which beleue in me, it were better for hym, that a mille stone were hanged about his necke, & that he were drouned in the depth of the Sea. Wo vnto the worlde because of offences, necessary it is, that offences come. But wo vnto the man by whom the offence commeth. wherfore if thy hande, or thy fote hynder the, cut hym of, and cast it from the: It is better for the to entre into life halt, or maimed, rather then thou shouldest (hauyng two hādes, or two fete) be cast into euerlasting fire. And if thine ye offende the, plucke it out, and cast it from the. It is better for the to entre into life with one ye, rather then (hauyng two yes) to be cast into hell fire. Take hede that ye despise not one of these litle ones. For I say vnto you, that in heauen their Aungelles do alwaies beholde the face of my father, whiche is in heauen.

¶ Sainct Luke the Euangelist.

¶ The Collecte.

ALmightie God, whiche calledst Luke the Phisiciō, whose praise is in the Gospel, to be a phisiciō of the soul, it may please the by the wholsō medicines

tines of his doctrine, to heale all the diseases of our soules, through thy sonne Jesu Christ our Lorde.

¶ The Epistle.



Watche thou in al thynges, suffer afflictiõs, ij. Tim. iiij
do the worke throughly of an Euangelist, fulfill thyne office vnto the outermost. Be sober, for I am now redy to be offered, & the tyme of my departyng is at hande. I haue fought a good fighte, I haue fulfilled my course. I haue kept the faith. From hencefurthe there is laied vp for me a croune of righteousnes, whiche the lord that is a righteous iudge, shall geue me at that day, not to me onely, but vnto al them, that loue his cõmyng. Do thy diligẽce, that thou maiest come shortely vnto me. For Demas hath forsaken me, and loueth this present world and is departed vnto Thessalonica, Crescens is gone to Galacia, Titus vnto Dalmacia, onely Lucas is with me. Take Marke, and bryng hym with the, for he is profitable vnto me, for the ministraciõ. And Tichicus haue I sent vnto Ephesus. The Cloke that I left at Troada with Carpus, when thou comest, bryng with the and the Bookes, but specially the Parchement. Alexander the Coppersmith did me muche euil: the Lord reward hym, accordyng to his dedes, of whom be thou ware allo. For he hath greatly withstande our wordes.

¶ The Gospel.



THe Lorde appointed other seuentie, and Luke. x.
two also, & sent them two, and two, before hym, into euery citie and place, whether he hymself would come. Therfore he said vnto them. The haruest is great, but the labourers are fewe, pray ye therfore the Lord of the haruest, to sende furthe labourers into the haruest. Go your wayes, beholde, I sende you furth as lambes emong wolues: beare no wallet, neither scrip, nor shoes, and salute no man by the way. Into whatsoeuer house ye entre first, say: Peace be to this house: and if the sonne of peace be there, your peace shal rest vpon him. If not, it

shall

shall returne to you againe. And in the same house tary stil, eatyng and drinkyng, suche as thei geue. For the labourer is worthy of his rewarde.

Simon and Jude

Apostles.

¶ The Collecte.

ALmighty God, whiche hast builded thy congregacion vpon the foundacion of the Apostles, and Prophetes, Jesu Christe hymselfe, beyng the head corner stone: graunt vs so to be ioyned together in vnitie of spirite, by their doctrine, that we may be made an holy temple, acceptable to the, through Jesu Christe our Lorde, Amen.

¶ The Epistle.

Iudas.i. IVdas the seruaunt of Jesu Christe, the brother of James, to thē whiche are called & sanctified in God the father, & preserued in Jesu Christ. Mercy vnto you & peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you, of the common saluacion, it was nedefull for me to write vnto you, to exhorte you, that ye should continually labour in the faith, whiche was ones geuen vnto the sainctes. For there are certaine vngodly men, craftely crept in, of which it was writtē afore time vnto suche iudgement. They turne the grace of our God vnto wantōnes, & deny God (whiche is the onely Lord) and our Lord Jesu Christ. My mynde is therfore to put you in remēbraunce, for almuche as ye ones knowe this how that the lord (after that he had deliured the people out of Egipt) destroied theim, whiche after beleued not.

The Aungelles also, whiche kept not their first estate but left their owne habitacion, he hath reserued in euerlastyng cheines, vnder darckenesse, vnto the iudgement of the greate day, euen as Sodome and Gomor, and the cities

cities about them, which in like maner defiled them selues with fornication, and folowed straunge flesh, are set furth for an example, and suffre the paine of eternal fire. Likewyse these beyng deceiued by dreames defile the flesh, despise rulers, and speake euil of them that are in auctoritie.

¶ The Gospell.

THis commaunde I you, that ye loue together. If the worlde hate you, ye knowe, it hated me before it hated you. If ye were of the worlde, the worlde would loue his owne. How be it, because ye are not of the worlde, but I haue chosen you out of the worlde, therfore the worlde hateth you. Remember the woorde that I say vnto you, the seruaunt is not greater then the Lorde. If they haue persecuted me, they wil also persecute you. If thei haue kept my saiyng, thei wil kepe yours also. Ihon. xv.

But al these thinges wil they do vnto you for my names sake, because they haue not knowen hym that sent me. If I had not come & spoken vnto them, they shoulde haue had no synne, but now they haue nothyng to cloke their synne withal. He that hateth me, hateth my father also. If I had not done among them the workes, which none other man didde, they shoulde haue had no synne. But nowe they haue bothe seen and hated not onely me, but also my father. But this happeneth that the saiyng might be fulfilled that is written in their lawe, they hated me without a cause.

But when the comforter is come, whom I will sende vnto you frō the father, euen the spirite of truth (whiche procedeth of the father) he shal testifie of me. And ye shal beare witnes also, because ye haue been with me from the begynnyng.

All Sainctes.

¶ The Collecte.

Almighty

ALmightie God, whiche hast knitte together thy electe in one communion and felowship, in the misticall body of thy sonne Christe our Lorde: graunt vs grace so to folowe thy holy sainctes, in all vertues and Godly liuyng, that we may come to those inspeakeable ioyes whiche thou hast prepared for them that vnfainedly loue the, through Jesus Christe our Lorde, Amen.

¶ The Epistle.

Apoc. vij. BEholde, I Jhon sawe an other Aungell ascende from the risyng of the Sunne, whiche had the seale of the liuyng God, & he cried with a loude voice to the foure Aungels (to whome power was geuen to hurte the earth and the Sea) saiyng: Hurt not the earth, neither the Sea, neither the trees, till we haue sealed the seruauntes of our God in their foreheades. And I hearde the nomber of them whiche were sealed, & there were sealed an C. xliiii. M. of al the tribes of the children of Israel.

Of the tribe of Juda, were sealed. xii. M.
Of the tribe of Ruben, were sealed. xii. M.
Of the tribe of Gad, were sealed. xii. M.
Of the tribe of Asser, were sealed. xii. M.
Of the tribe of Neptalym, were sealed. xii. M.
Of the tribe of Manasses, were sealed. xii. M.
Of the tribe of Simeon, were sealed. xii. M.
Of the tribe of Leuy, were sealed. xii. M.
Of the tribe of Jsachar, were sealed. xii. M.
Of the tribe of Zabulon, were sealed. xii. M.
Of the tribe of Joseph, were sealed. xii. M.
Of the tribe of Ben Jamin, were sealed. xii. M.

After this I beheilde, and lo, a great multitude, (whiche no man can number) of al nacions, and people, and tongues, stode before the Seate, and before the Lambe, clothed with long white garmentes, and Palmes in their handes, and cried with a loud voice, saiyng: Saluacion be ascribed to hym that sitteth vpon the Seate of our

God

God, and vnto the Lambe. And al the aungelles stode in the cōpasse of the seate, and of the elders, and the .iiii. beastes, and fell before the seate on theyr faces, and wor-shypped God, saying: Amen. Blessyng, and glorye, and wysedom, and thanke, and honour. and power, & might be vnto our God, for euermore. Amen.

The Gospell.

IEsus seyng the people, wēt vp into the mountayne, and when he was set, hys Disciples came to him, and after that he had opened his mouth, he taught them saying: Blessed are the poore in spirite, for theirs is the Kyngdome of heauen. Blessed are they that mourne for they shal receiue comforte. Blessed are the meeke, for they shall receyue thenheritaunce of the earth. Blessed are they whyche hunger, and thirst after rightuousnes, for they shalbe satisfied. Blessed are the merciful, for they shall obteyne mercye. Blessed are the pure in hearte, for they shal se God. Blessed are the peace makers, for they shalbee called the Chyldren of God. Blessed are they whych suffer persecuciō for righteousnes sake, for theyrs is the kyngdome of heauen. Blessed are ye, when menne reuile you, and persecute you, and shal falsly say al maner of euel sayinges against you, for my sake. Reioyce, and be glad, for great is your reward in heauen, for so persecuted they the Prophetes, which were before you. Math. v.

¶ The ordre for the administration of the Lordes Supper, or holy Communion.



So many as entend to be partakers of the holy Communion, shal signifie their names to the Curate ouer night: or els in the morning, afore the beginning of morning prayer or immediatly after.

And if any of those be an open and notorious euil liuer, so that the congregacion by him is offended, or haue done any wrong to his neighbours by word or deede, the Curate hauyng knowledge therof, shal cal him, and admertise hym, in any wyse not to presume to the Lordes table, vntil he haue openly declared hym self to haue truely repented, and amended hys former naughty life, that the Congregacion may therby be satisfied, which afore ware offended, and that he haue recompensed the parties, whom he hath done wrong vnto, or at the least declare him selfe to be in full purpose so to doe, as sone as he conueniently may.

The same order shal the Curate vse with those, betwixt whome he perceiueth malice, & hatred to raigne, not suffering the to be partakers of the Lordes table, vntil he know them to be reconciled. And if one of the parties so at variance, be content to forgeue from the bottome of his hart, al that the other hath trespalled agaynste hym and to make amends for that he him self hath offended: & the other partie wyl not be perswaded to a godly vnitie, but remain stil in his frowardnes and malice: The Minister in that case, ought to admit the penitent person to the holy Communion, & not hym that is obstinate.

The table, hauyng at the Communion tyme a faire white linnen cloth vpon it, shal stand in the body of the churche, or in the chaūcel, where morning prayer and euening prayer be appointed to be said. And the priest standyng at the Northe syde of the table shall say the Lordes prayer wyth thys collecte followyng.

ALmyghty God, vnto whom al hartes be open, al desyres knowen, and from whom no secretes are hyd, cleanse the thoughtes of our hartes by the inspiracion of thy holy spirite that we may perfectly

loue the, and worthily magnify thy holy name, through Christe our Lorde. Amen.

Then shal the Priest rehearse distinctly al the .x. Commaundementes, and the people kneling shall after euery Commaundemente, aske Goddes mercye for their transgression of the same after this sorte.

Minister.

God spake these wordes and saide, I am the Lord thy God, Thou shalt haue none other Goddes but me.

People

Lorde haue mercie vpon vs, and encline our hartes to kepe this lawe.

Minister.

Thou shalt not make to thy self any grauen ymage, nor the likenes of any thig that is in heauen aboue, or in the earth beneth, or in the water vnder the earth Thou shalt not bow doune to them, nor worshippe them, for I the lord thy god am a gelous God, and visite the syn of the fathers vppon the children vnto the thirde and .iiii. generacion of them that hate me, and shew mercie vnto thousandes in them that loue me, and keepe my commaundementes.

People

Lorde haue mercie vpon vs, and encline oure hartes to kepe this lawe.

Minister.

Thou shalte not take the name of the Lorde thy God in vaine, for the Lorde will not holde hym giltles that taketh his name in vaine.

People.

Lorde haue mercie vpon vs, and encline cur. &c.

Minister.

Remembre that thou kepe holy the Sabboth daie. vi. dayes shalt thou labource, and doe all that thou haste to do, but the .vii. day is the Sabboth of the lorde thy God. In it thou shalt do no maner of worke, thou & thy sonne and thy daughter, thy man seruaunt, and thy maide ser-

uaunt.

naunt,thy Catel, and the straunger that is within thy gates,for in.vi.dates the lorde made heauen and earthe the Sea and all that in them is,and reasted the seuenth day. Wherefore the Lorde blessed the seuenth day, and halowed it.

People.

Lorde haue mercie vpon vs,and encline our.&c

Minister.

Honour thy father & thy mother,that thy dayes may be long in the lãde whiche the lorde thy God geueth the.

People.

Lorde haue mercie vpon vs,and encline.&c.

The Minister.

Thou shalt not do murther.

People.

Lorde haue mercie vpon vs,and encline.&c.

Minister.

Thou shalt not committe adultery:

People.

Lorde haue mercie vpon vs,and encline.&c.

Minister.

Thou shalt not steale.

People.

Lorde haue mercie vpon vs.&c.

Minister.

Thou shalte not beare false wytnesse agaynste thy neyghboure.

People.

Lorde haue mercie vpon vs,and encline our hartes to kepe this lawe.

Minister.

Thou shalt not couet thy neighbours house, Thou shalt not couet thy neighbours wife,nor his seruaunt,nor hys maide,nor his ore,nor his asse,nor any thyng that is his

People,

Lorde haue merey vpõ vs,& write al these thy lawes in our hartes we beseche the.

☞Then shall folowe the Collecte of the day, wyth one of these two Collectes folowyng,for the kyng, the Priest standyng by and sayeng:Let vs praie. Priest.

ALmighty God, whose kyngdom is euerlasting and power infinite, haue mercy vpon the whole congregacion, and so rule the hart of thy chosen seruant Edward the sixthe, our Kynge and gouernoure that he (knowyng whose minister he is) may aboue all thynges, seke thy honoure and glorye: and that we hys subiectes (duely considering whose auethoritie he hath) may faythfully serue, honour, and humbly obey hym in the, and for the, accordyng to thy blessed Word, and ordinance, Through Jesus Christ our Lord, who with the, and the holy Goste, liueth & reigneth euer one God, world wythout ende. Amen.

ALmighty and euerlastyng God, we be taughte by thy holy worde, that the hartes of Kyngs are in thy rule and gouernaunce, and that thou doest dispose, and turne them as it semeth best to thy Godly wysedome: we humbly beseche thee, so to dispose and goueme the harte of Edward the sixthe, thy seruant, our kyng and gouernour, that in al hys thoughtes, wordes and woorkes, he may euer seke thy honour and glory, & study to preserue thy people committed to his charge, in welth peace and godlynes. Graunt this O merciful father, for thy deare sonnes sake Jesus Christ our Lorde. Amen.

Immediatlye after the Collectes, the Byshop shal reade the Epistle, begynnyng thus.

The Epistle written in the, Chapter of.

And the Epistle ended, he shal say the gospel, beginning thus

The Gospel wrytten in the Chapter of.

And the Epistle & Gospel being ended, shalbe said the Crede.



BEleue in one God, the father almighty maker of heauen and earth, and of all thynges visible, and inuisible: And in one Lord Jesu Christ, the onelye begotten sonne of god, begotten of his father before al worldes, god of god, lyghte of lyghte, verye god of verye god, gotten not made, beynge of one substance wyth the father, by whome al thynges ware made, who for vs men, and for oure

our ſaluacion, came doune from heauen, and was incarnate by the holy Ghoſte, of the Virgine Mary, and was made man, and was crucified alſo for vs, vnder pontius Pilate. He ſuffered and was buried, and the thyrde daye he aroſe againe accordyng to the Scriptures, and aſcended into heauen, and ſitteth at the ryght hande of the father. And he ſhal come againe with glory, to iudge bothe the quicke and the deade, whoſe Kyngdome ſhall haue none ende. And I beleue in the holy Ghoſte, the Lorde and geuer of lyfe, who procedeth from the father and the ſonne: who with the father & the ſonne together is worſhipped and glorified, who ſpake by the Prophetes. And I beleue one catholicke, and Apoſtolicke Churche. I acknowlege one Baptiſme, for the remiſſyon of ſynnes. And I loke for the reſurrectyon of the dead: and the lyfe of the worlde to come. Amen.

After the Crede if there be no ſermon, ſhall folowe one of the Homelies already ſet furth, or hereafter to be ſette furth by comune aucthoritie.

After ſuche Sermon homelie, or exhortacion, the Curate ſhal declare vnto the people, whether there be anye holy daies, or faſtyng dayes the weke folowyng, and earneſtly exhorte theym to remembre the poore, ſayeng one, or moe, of theſe ſentences folowyng, as he thynketh moſt conuenient by his diſcretion.

Let your light ſo ſhyne before men, that they may ſee your good workes, and glorifye your father whyche is in heauen. Math. v.

Lay not vp for your ſelues treaſure vpon the earthe, where the ruſt and motthe doeth corrupte, and where theeues breake thrugh and ſteale: But lay vp for your ſelues treaſures in heauen, where neyther ruſt, nor motthe doeth corrupt, and where theeues do not breake thorow and ſteale. Math. vi.

Whatſoeuer you woulde that menne ſhoulde do vnto you, euenſo doe vnto them, for this is the lawe and the Prophetes. Math. vii

Not euery one that ſayeth vnto me Lord, Lord, ſhall entre into the Kingdome of heauen, but he that doth the wyl of my father whych is in heauen. Math. vii

Luk.xix. Zache stode furth, and sayd vnto the Lorde, beholde Lord, the halfe of my goodes I gyue to the poore, & if I haue done any wrong to any man, I restore foure folde.

1.Cor.ix. Who goeth a warfare at any tyme of his owne coste? Who planteth a vyneyarde and eateth not of the fruict therof? Or who feedeth a flocke, and eateth not of the mylcke of the flocke.

1.Cor.ix. If we haue sowen vnto you spiritual thinges, is it a great matter, if we shal reape your worldly thynges?

1.Cor.ix. Do ye not knowe, that they whyche minister aboute holy thinges, lyue of the sacrifice. They whyche wayte of the aultare, are partakers wyth the aultare: Euen so hath the Lorde also ordeyned: that they whych preache the gospel, should liue of the gospell.

ii.Cor.ix. He which soweth litle shal reape litle, and he that soweth plenteously shal reape plenteously. Let euerye man doe accordinge as he is disposed in his harte, not grudgyngly or of necessitie, for God loueth a chereful gyuer.

Gala.vi. Lette hym that is taught in the worde, minister vnto hym that teacheth, in al good thinges. Be not deceiued, god is not mocked: for whatsoeuer a man soweth, that shall he reape.

Gala.vi. While we haue time, let vs do good vnto al mē, & specially vnto them, which are of the housholde of fayth.

1.Tim.vi. Godlynes is great ryches, if a man be content wyth that he hath: for we brought nothynge into the worlde, neyther may we cary any thyng out.

1.Tim.vi. Charge them, whyche are ryche in thys worlde, that they be ready to gyue, and glad to distribute, layinge vp in store for them selues a good foundacion, agaynst the tyme to come, that they may attayne eternal lyfe.

Heb.vi. God is not vnrighteous, that he wil forget your workes and laboure that procedeth of loue, whyche loue ye haue shewed for his names sake, whyche haue ministred vnto sainctes, and yet do minister.

To do good, & to distribute forget not, for with such sacrifices God is pleased. Heb. xiii.

Whoso hath this worldes good, and seeth his brother haue nede: and shutteth vp his compassiō from him, how dwelleth the loue of God in hym? 1. Iohn. iii.

Geue almose of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lorde shal not be turned away from the. Tob. iiii.

Be mercyful after thy power. If thou hast much giue plenteously, if thou hast litle, doe thy diligence gladly to geue of that lytle, for so gatherest thou thy selfe a good rewarde in the day of necessitie. Tob. iiii.

He that hath pitye vpon the poore, lendeth vnto the Lord: and looke what he layeth out: it shalbe paied hym agayne. Pro. xix.

Blessed be the man that prouideth for the syeke, and nedy, the Lorde shal deliuer hym in the time of trouble. Psal. lxi.

☞ Then shal the Churchwardens, or some other by them appointed, gather the deuotion of the people, & put the same into the poore mens bore, and vpon the offering dayes appointed, euery man and woman shal pay to the Curate the due & accustomed offerings, after which done, the Priest shal saye.

Let vs pray for the whole estate of Christes Church militant here in earth.

ALmightie and euerliuyng God, whyche by thy holye Apostle hast taughte vs to make prayers & supplicacions, and to geue thankes for al men: we humbly beseech the most mercifully to (accepte our almose) and to receyue these our prayers which we offer vnto thy diuine maiestie, beseeching the to inspire cōtinually, the vniuersall Churche wyth the spirite of truthe, vnitie, and concorde: And graunt that al they that do confesse thy holy name, may agree in the truthe of thy holy woorde, and lyue in vnitie and godlye loue. We beseche thee also to saue and defende all Christiane Kynges, Pryuces, and Gouernours, and specially thy seruant, Edwarde our Kyng, that

If ther be no almes geuē vnto the poore, then shall the words of accepting oure almes bee lefte oute vnsayd.

that vnder hym we may be godly and quietly gouerned and graunt vnto his Whole Counsail, and to al that be put in authoritie vnder hym, that they may truely and indifferently minister iustice, to the punisshement of wickednes & vice, & to the maintenaunce of goddes true religion and vertue. Giue grace (O heauenly father) to al Bishoppes, Pastours, and Curates, that they may bothe by their lyfe and doctryne, set furth thy true lyuely worde and rightely and duely administer thy holy Sacramentes, and to all thy people gyue thy heauenlye grace, and especially to this congregation heare presente, that with meke harte and due reuerence, they may heare & receyue thy holy worde, truely seruyng the in holines and righteousnes al the dayes of their lyfe. And we most humbly beseche the of thy goodnes (O Lorde) to comfort and succoure al them whiche in this transitory lyfe bee in trouble, sorowe, nede, sickines, or any other aduersity. Graunt this, O father for Jesus Christes sake our onely mediatour and aduocate, Amen.

Then shal folowe this exhortation at certaine tymes when the Curate shall see the people negligent to come to the holy communion.

WE be come together at this tyme derely beloued brethren to fede at the Lordes supper, vnto the whyche in Goddes behalfe I bidde you all that be heare present and beseche you for the lorde Jesus Christes sake, that ye will not refuse to come thereto, beyng so louyngly called, & bidden of God hym selfe. Ye know howe greuous & vnkynde a thyng it is, when a manne hath prepared a riche feaste: decked his table with all kynde of prouision, so that there lacketh nothinge but the geastes to sitte downe: and yet they which be called wythout anye cause, mooste vnthankfully refuse to come. Whiche of you in suche a case woulde not be moued? Who woulde not thyncke a greate iniurie & wrong done vnto hym? Wherefore moste derely beloued in Christe, take ye good heade, lest ye wythdrawyng your selues from this holy supper, prouoke Goddes

indigna

indignation agaynst you, it is an ealy matter for a man to say, I wil not communicate, because I am otherwise letted with worldly busines, but such excuses be not so easely accepted and allowed before god. If any man saie, I am a greuous sinner, and therfore am afrayd to come. Wherfore then do ye not repent & amend, when god calleth you, be you not ashamed to sai ye wil not come: whē you shold returne to god, wil you excuse your self, and say that you be not redy: Consider earnestly with your selues how litle such feined excuses shal auaile before god. They that refused the feast in the gospel, because they had bought a farme, or wolde trye their yokes of oxen, or because they were maried, were not so excused, but compted unworthy of the heauēly feast. I for my part am here present and accordyng to myne office, I bid you in the name of god, I cal you in Christes behalf, I exhort you, as you loue your owne Saluation, that ye will be partakers of this holy Communion. And as the sonne of God, dydde vouchesafe to yelde vp his soule by death vpon the crosse for your healthe, euen so it is your duetye to receiue the Communion toguether in the remembraunce of his death as he him selfe commaunded. Now, if you wil in no wise thus do, consider with your selues, howe great injury ye doe vnto God, and how sore punishment hangeth ouer your heades for the same. And where as ye offende God so sore in refusing thys holy banquet, I admonishe, exhorte, and beseche you, that vnto this vnkindenes ye wyll not adde any more. Whyche thyng you shal doe, if ye stande by as gasers, and lokers of them that do Communicate, and be no partakers of the same your selues. For what thing can this be accompted els, thē a further contempt and vnkindenes vnto God, Truly it is a greate vnthankfulnes to say nay when ye be called, but the faulte is muche greatter, when men stande by, and yeat wyll neyther eate, nor drincke thys holye Communion wyth other. I pray you what can thys be elles but euen to haue the misteries of Christ in derision? it is sayde vnto al: Take ye and eate, take and drincke ye al of this, do

thys

this in remẽbraunce of me. With what face then, or with what countenaunce shall ye here these wordes: what will this be els, but a neglectyng, a despisyng, and mockinge of the Testament of Christ: wherfore rather thẽ ye shold so do, departe you hence, and geue place to them, that be Godly disposed. But when you depart, I beseche you ponder with your selues, from whome ye depart: ye departfrom the Lordes Table: ye depart from your Brethren, and from the banket of most heauenly fode. These thinges (if yee earnestly consider) ye shall by Goddes grace, returne to a better mynde, for the obteinyng wherof, we shall make our humble petitions while we shall receiue the holy Communion.

And so mayne shalbe laide this also, at the discretiõ of the Curate.

DEerely beloued, for asmuche as our duty is to render to almightie God, oure heauenly father moste harty thanckes for that he hathe geuen his sonne our Sauiour Jesus Christe not onely to die for vs, but also to be oure Spirituall fode, and sustenaunce, as it is declared vnto vs, as wel by goddes worde, as by the holy sacramentes of hys blessed body and bloud, the which being so comfortable a thing to them whiche receiue it worthelye, and so daungerous to them, that will presume to receiue it vnworthelye. My duty is to exhorte you to consider the dignitie of the holy mistery, & the great perill of the vnworthy receiuing thereof, and so to searche, and examine your owne consciences as you shold come holy and cleane to a moste godlye, and heuenly feast, so that in no wise you come, but in the mariage garment requyred of God in holy scripture, and so come and be receyued as worthye partakers of suche a heauenly Table, the waie and meanes thereto is.

First to examine your liues, and conuersation by the rule of Goddes commaundementes, and wher in soeuer ye shall perceyue your selues to haue offended eyther by wil, worde, or deede, there be waile your owne synfull lyues, confesse your selues to almightie God, with ful purpose of amendement of life. And if ye shall perceiue your

offences

offences to be such, as be not only agaynst God, but also agaynst your neighbours. Then ye shall reconcile your selues vnto them, ready to make restitutiō, & satisfactiō according to the vttermost of your powers, for all iniuries and wronges done by you to anye other, & likewise being ready to forgeue other that haue offended you, as you would haue forgeuenes of your offences at goddes hande. For otherwise, the receiuing of the holy Cōmunion doth nothing els, but encrease your dampnation. And because it is requisite that no manne should come to the holy communion, but with a full trust in Goddes mercye, and wyth a quiet conscience: therfore if there be any of you which by the meanes aforesaid, cā not quiet hys owne conscience, but requireth further comforte or counsail, then let him come to me, or some other discrete & learned minister of gods word, & open his griefe, that he may receiue suche ghostly counseil, aduise, & comfort, as his conscience may be releued, & that by the ministery of gods word, he may receyue comfort, and the benefite of absolution, to the quietyng of his conscience, and auoidyng of all scruple and doubtfulnes.

¶ Then shall the Priest saye this exhortation.

DEerely beloued in the lord: ye that mind to come to the holy Communion of the body and blonde of our sauiour Christe, must cōsider what saint Paule writeth vnto ỹ Corinthiens, howe he exhorteth all persons diligently to trie & examine them selues before they presume to eate of that bread, and drinke of that cuppe. For as the benefite is greate, if wyth a truly penitente herte and lyuely faith we receiue that holy sacrament (for then we spiritually eate the fleshe of Christ, & dryncke his bloud, then we dwell in Christe, and Christe in vs, we be one wyth Christ, & Christe with vs) so is the daunger great, if we receiue the same vnworthely. For thē we be gilty of the body & bloud of Christ our sauiour. We eate and drinke our owne dampnation, not cōsidering the lordes body.

we kindle Gods wrath against vs. We prouoke hym to plague vs with diuers diseases, and sundrye kyndes of death. Therfore if any of you be a blasphemer of god, an hinderer or slaunderer of his worde, an adulterer, or be in malyce, or enuye, or in anye other greuous crime, bewaile your sinnes, and come not to this holy table, lest after the takinge of that holy sacrament, the deuil enter into you, as he entred into Judas, & fil you full of all iniquities, and bringe you to destruction both of body and soule. Judge therfore your selues (brethren) that ye be not iudged of the lord. Repent you truly for your sinnes past, haue a liuely and stedfast fayth in Christ our sauiour. Amende your liues, and be in perfect charitie with all men, so shal ye be mete partakers of those holy misteries. And aboue al thinges ye must geue most humble & herty thankes to god the father, the sonne, and the holy ghost, for the redemption of the world by the death and passion of our sauiour Christ, bothe God and man, who did humble him selfe euen to the deathe, vpon the crosse, for vs miserable sinners which lay in darckenes, & shadowe of deathe, that he myght make vs the chyldren of God, and exalte vs to euerlastynge life. And to thende that we shoulde alway remembre the exceading greate loue of our master, and onely sauiour Jesu Christe, thus dyng for vs, and the innumerable benefites (whych by his precious bloud sheading) he hath obteyned to vs, he hath instituted and ordeined holy misteries, as pledges of his loue, and continuall remembraunce of hys death, to our great and endles comfort. To him therfore with the father, and the holy Ghoste, lette vs geue (as we are moste bounden) continual thankes, submittyng our selues wholy to his holy will and pleasure, & studiynge to serue him in true holines and righteousnes, al the daies of our life. Amen.

Then shall the Priest saye to them that come to receyue the holy Communion.

YOu that do truly and ernestly repent you of your sinnes, and be in loue, and charite with your neighbors, and entende to lede a newe Lyfe, folowyng the commaundementes of God and walkyng from hence furthe in his holy waies: Draw nere and take this holy Sacrament to your comforte, make your humble confession to almighty God, before this congregation here gathered together in his holy name, mekely knelyng vpon your knees.

¶ Then shal this generall confession be made, in the name of all those, that are minded to receiue the holye Communion, either by one of thē, or els by one of the ministers, or by the prieste himselfe, al knelyng humbly vpon their knees.

ALmighty God, father of our lorde Jesus Chryste, maker of all thynges, Judge of al menne, we acknowledge and bewaile our manifolde sinnes and wickednesse, whiche we from time to tyme moste greuously haue cōmitted, by thought worde and deede, against thy diuine Maiestye, prouokynge moste iustlye thy wrathe and indignation against vs: we do earnestly repente, and bee hartely sorye for these our misdoinges, the remēbraunte of them is greuous vnto vs: the burthen of theym is intollerable: haue mercy vpon vs, haue mercy vpon vs, moste mercifull father, for thy sonne our lorde Jesus Christes sake, forgeue vs all that is past, and graunt that we may euer hereafter serue and please the, in newenes of life, to the honour and glory of thy name throughe Jesus Christ our Lorde. Amen.

¶ Thē shal the priest, or the Bishop (beyng present) stande vp, and turnyng himself to the people shal say thus.

ALmighty God, our heauenly father, who of hys gret mercy, hath promised forgeuenes of sinnes, to all them, whiche with harty repentaunce and true faithe turne to him: haue mercy vppon you, pardon and deliuer you from all your sinnes, confyrme, and strengthen you, in al goodnes, and bryng you to euer

lastyng lyfe, through Iesus Christ our Lorde. Amen.

¶ Then shal the priest also saie.

¶ Here what comfortable wordes our sauiour Christ saithe to all them that truly turne to hym.

¶ Come vnto me al that trauaile and be heauy laden and I shal refreshe you. So god loued the worlde that he gaue his onely begotten sonne, to thende that al that beleue in hym shoulde not perishe, but haue life euerlastyng

Heare also what S. Paule saithe.

¶ This is a true saieng, and worthy of al men to be receiued, that Iesus Christe came into the worlde to saue sinners.

Heare also what S. Ihon saithe.

¶ If any manne sinne, we haue an aduocate with the father, Iesus Christe the righteous, and he is the propiciation for our sinnes.

After the whiche the priest shal procede saieng,

Lift vp your hartes.

¶ Aunswere.

We lift them vp vnto the lorde.

¶ Priest.

Let vs geue thanckes vnto our Lorde God.

Aunswere.

It is mete and right so to do.

Priest,

¶ It is very mete, right, and our bounden dutie, that we shoulde at all tymes, and in all places, geue thanckes to the, O lorde holy father, almighty euerlastyng God.

Here shall folowe the proper Prefaces, accordyng to the tyme, if there be any specially appointed, or els immediatly shal folow.

Therfore with Aungelles. &c.

¶ Proper Prefaces.

Upon Christmas day, and seuen daies after.

Because

BEcause thou dyddest geue Jesus Christ thyne onely Sonne, to be borne as this daye for vs, who by the operation of the holy ghost, was made very man of the substaunce of the virgin Mary his mother, and that without spot of sinne, to make vs cleane frō all synne. Therfore with Aungels. &c.

Upon Easter daye, and. vii. dayes after.

BUt chiefly are we bounde to praise the, for the glorious resurrectiō of thi sōne Jesus Christ our lorde, for he is the very paschal laimbe, which was offred for vs, and hath taken away the synne of the worlde, who by his death hath destroied death, and by his rising to lyfe againe, hath restored to vs euerlasting life. Therfore wyth aungels. &c.

Upon the Assencion day, and. vii. dayes after.

THroughe thy most deare beloued sonne Jesus Christ our Lord, who after his most glorious resurrection, manifestly appered to al his Apostles, & in their sight ascended vp into heauen to prepare a place for vs, that where he is, thether myght we also ascende, and reygne wyth hym in glory. Therfore wyth Aungelles. &c.

Upon Whitsonday, and. vi. dayes after.

THrough Jesu Christ our Lord, according to whose most true promise, ỹ holy ghost came downe this daye frō heauen, wyth a sodaine great sounde, as it had bene a mighty wind, in ỹ likenes of fiery tōges lightyng vpon the apostles, to teach thē & to leade them to all truthe, geuing thē both the gift of diuers languages, & also boldnes with feruēt zeale, cōstantly to preach the gospel vnto all nacions, wherby we are brought out of darcknes & errour into the cleare light, and true knowledge of the, & of thy sonne Jesus Christ. Therfore with Aungels. &c.

Upon the feaste of Trinitye onely.

IT is very mete, right, and our bounden duty, that we should at all times, and in all places, geue thankes to the, O Lord, almightye and euerlasting God, which art one god, one lord, not one only person, but thre persons in one substaunce, for that whych we beleue of the glorye of the father, the same we beleue of the sonne, and of the holy ghost, with out any difference or inequalitie. Therfore. &c.

¶ After whiche preface, shall folow immediatly:

THerefore with Aungelles, and Archaungelles, and wyth all the company of Heauen, wee laude and magnify thy glorious name, euermore praising the and saying: Holy, holy, holy, Lord god of hostes Heauen and earth are ful of thy glory, glory be to the O Lord most hyghe.

¶ Then shal the priest, knelynge downe at Gods bord, say in the name of all them that shall receyue the communion, thys prayer folowynge.

WE do not presume to come to this thy table (O mercifull Lorde) trustyng in our owne righteousnesse, but in thy manifold and great mercies, we be not worthy so much as to gather vp the crõmes vnder thy Table, but thou art the same lord, whose propriety is alwaies to haue mercy: graunt vs therfore gracious Lord, so to eate the fleshe of thy deare sonne Jesus Christ, and to drynke his bloud, that our sinful bodies may be made cleane by his body, and our soules washed through his most precious bloud, & that we may euermore dwell in him, & he in vs.

¶ Then the Priest standyng vp, shal say as foloweth.

ALmighty God our heauẽly father whiche of thy tender mercye, dyddeste gyue thyne onely Sonne Jesus Christe to suffer deathe vppon the Crosse for oure redemption, who made there (by hys one oblation of him selfe once offered,) a full perfecte and sufficiente sacrifice, oblation, and satisfaction for the sinnes of the whole worlde, and didde institute

tute,and in his holy gospel commaunde vs to continue a perpetual memory of that his precious deathe,vntyll his comming againe: Heare vs O mercifull father,we beseche the,and graunt that we receiuyng these thy creatures of breade and wine, according to thy sonne oure sauiour Jesu Christes holy institution, in remembraũce of his death and passion,may be partakers of hys most blessed body and bloude, who in the same night that he was betraied, toke bread,and when he had geuen thankes,he brake it,and gaue it to his disciples,saying: Take,eate,this is my body, whiche is geuen for you. Doe this in remembraunce of me. Likewise after supper, he toke the cuppe,and when he had geuen thankes,he gaue it to them,saiyng: Drinke ye all of this,for this is my bloude of the newe Testament, whiche is shedde for you and for many, for remission of sinnes, do this as ofte as ye shall drynke it in remembraunce of me.

¶ Then shall the minister first receiue the Communion in bothe kyndes himselfe,and next deliuer it to other Ministers (if any be there present,that they may helpe the chief minister)and after to the people,in their handes knelinge. And when he deliuereth the breade,he shall saye.

TAke, and eate this, in remembraunce, that Christe dyed for the, and fede on him in thyne hert by fayth with thankes geuinge.

¶ And the minister that deliuereth the cuppe,shall saye.

Drynke this in remembraunce that Christes bloude was shedde for the,and be thankeful.

¶ Then shal the priest say the Lordes prayer, the people repetynge after hym euery peticion. After,shalbe sayde as foloweth.



LORD and heauenly father, we thy humble Seruauntes, entierlye desire thy fatherlye goodnesse,mercifully to accept thys oure Sacrifice of prayse and thanckes geuynge, mooste humblye beseechynge the to graunte, that by the merites and death of thy sonne Jesus Christ and throughe faith in his bloud,we (and all thy whole church)may obteine remissiõ of our sinnes,and al other bene-

benefites of his passion. And here we offer and presente vnto the, O Lord, our selues, our soules & bodies, to be a reasonable, holy, & liuely sacrifice vnto the, humbly beseching the, that al we which be partakers of this holy communiō, may be fulfilled with thy grace and heauēly benediction. And although we be vnworthy through our manifold synnes, to offer vnto the any sacrifice, yet we beseech the to accept this our bounden duty & seruice, not weighing our merites, but pardoning our offences, throughe Jesus Christe our Lorde, by whom, and with whom, in the vnitye of the holy ghoste, all honoure and glory be vnto the, O father almighty, worlde wythout ende. Amen.

Or this.

ALmighty and euerliuing God, we moste hartely thancke the, for that thou doeste vouchsafe to fede vs, whiche haue dulye receyued these holye misteries, wyth the spiritual fode of the moste precious body and bloude of thy sonne, our sauioure Jesus Christe, and doeste assure vs therby of thy fauoure, and goodnes towarde vs, & that we be verye membres incorporate in thy mistical body, which is the blessed cōpany of al faythful people, and be also heyres throughe hope of thy euerlasting kingdome, by the merites of the moste precious death and passion of thy deare sonne. we now moste humbly beseech the, o heuēly father, so to assist vs wyth thy grace, that we maye continue in that holy felowshippe, and do all such good workes as thou hast prepared for vs to walke in, throughe Jesus Christ our lord, to whom with the and the holy ghost be al honour and glory, world without ende. Amen.

¶ Then shalbe sayde, or songe.



Glorye be to GOD on hyghe. And in earthe peace, good wil towardes men. We praise the we blesse the, we worshyp the, we glorifie the, we geue thanckes to the for thy great glory: O Lorde God heauenlye Kynge. GOD the

father

father Almighty. O Lorde the only begotten Sonne Jesu Christ. O Lorde God, Lambe of God, Sonne of the father, that takest away the synnes of the worlde, haue mercie vpon vs: Thou that takeste away the Sinnes of the worlde, haue mercy vpon vs. Thou that takeste away the synnes of the worlde, receiue our praier. Thou that sittest at the ryghte hande of God the Father, haue mercy vpon vs. For thou only art holye: Thou onely art the Lorde, thou only O Christe with the holy Ghost, arte most highe in the glory of God the father. Amen.

Then the Priest, or the Bishop, if he be present, shal let them depart with this blessyng.

THe peace of God, which passeth al vnderstanding, kepe your hartes, & mindes in the knowlege and Loue of God, and of his Sonne Jesu Christ our Lorde. And the blessing of God almyghty, the Father, the Sonne, and the holy Ghoste, be among you, and remaine with you alwaies. Amen.

¶ Collectes to be said after thoffertory when there is no Communion euery suche daie one. And thesame may be saide also as often as occasion shall serue, after the Collectes, either of Mornyng and Euenyng praier, communion, or Letany, by the discretion of Minister.

ASsist vs mercifully, O Lorde, in these our Supplications, and Praiers, and dispose the way of thy seruantes, towarde the attainement of euerlastyng saluation, that emong al the chaunges, and chaunces of this mortal life, thei mai euer be defended by thy most gratious, and redy helpe: Through Chryste our Lorde. Amen.

OAlmighty Lorde, and euerlyuyng God, vouchesafe we beseche the, to directe, sanctifie, and gouerne, bothe oure heartes, and bodies, in the waies of thy Lawes, and in the woorckes of thy commaundementes, that through thy most mighty protection, bothe here and euer, we may bee preserued in body, and Soule: through our Lorde, and Sauioure, Jesus Christ. Amen.

Graunt

GRaunt we beseche the almighty God that the wordes which we haue hard thys day with our outward eares, mai through thy grace be so grafted inwardly in our hartes that they may bryng furth in vs, the fruit of good liuyng, to the honour, and praise of thy name: through Jesus Christ our Lorde. Amen.

PReuente vs O Lorde in all our doynges, with thy most gratious fauoure, and further vs with thy continuall helpe, that in al our workes begonne, continued, and ended in the: we may glorifie thy holy name, and finally by thy mercye, obteine euerlasting life. Through Jesus Christ our Lorde. Amen.

ALmighty God, the founteine of al wysdome, whiche knowest our necessities before we aske, and our ignorance in askyng, we beseche the to haue compassion vpon oure infirmities, and those thinges, whiche for our vnworthines we dare not, and for our blindenes, we cannot aske, vouchesafe to geue vs for the worthines of thy sonne, Jesus Christe our Lorde. Amen.

ALmighty god which hast promised to here the peticions of theim that aske in thy sonnes name, we beseche the mercifully to encline thyne Eares to vs that haue made now our praiers, & supplications vnto the and graunte that those thinges whiche we haue faithfully asked, according to thy wil, may effectually be obteined to the relief of our necessitie, and to the settyng furth of thy glory through Jesus Christ our Lorde. Amen.

¶ Upon the holy daies (if there be no Communion,) shalbe said al that is appointed at the Communion, vntill the ende of the homely, concludyng with the generall praier, for the whole estate of Christes Churche militant here in earth, and one, or moe of these Collectes, before rehersed, as occasion shall serue.

And

¶And there shalbe no celebration of the lordes supper, except there be a good number to Communicate wyth the Priest, according to hys discretion.

¶And if there be not aboue.xx.persons in the Parysh, of discretion to receiue the Communion, yet there shalbe no comuunion exept foure or thre at the least cõmunicate wyth the priest. And in Cathedral, & col legiate churches, where be many Priestes & Deacons, they shal all receyue the communion wyth the minister euery Sonday at the least, except they haue a reasonable cause to the contrary.

¶Although no order cã be so perfitly deuised, but it may be of some eyther for theyr ignorannce and infyrmity, or els of malice & obstinacy misconstrued, depraued, & interpreted in a wrong part, and yet because brotherly charitye willeth, that so much as cõueniently may be, Offẽces should be taken away, therfore we willing to do the same. Wheras it is ordeyned in the boke of cõmune prayer, in thadministration of the Lordes Supper, that the communicantes kneling, should receyue the holy cõmunion, whych thyng beyng wel ment for a signification of the humble & gratefull acknowlegyng of the benefites of Christ, geuẽ vnto the worthy receyuer, & to auoide the prophanation, & disorder whyche about the holy cõmunion myght els ensue, lest yet the same kneling myght bethought or takẽ otherwise, we do declare that it is not ment therby that any adoration is done, or ought to be done either vnto the sacramẽtal bread or wine, ther bodely receiued, or vnto ani real, & essen tial presence ther beyng, of Christes natural flesh & bloud. For as cõcer ning the sacramẽtal bread & wine, they remaine stil in their very natu rall substaũces, & therfore may not be adored, for that wer idolatry, to be abhorred of al faythful christiens, & as concerninge the natural bo dy and bloud of our sauiour Christ, they are in heauen, & not here, for it is agaynst the truthe of Christes true natural body, to be in mo places then in one at one tyme.

¶And to take awaye the superstition, whyche anye person hath, or myghte haue in the breade and wine, it shall suffice that the breade be such as is vsual to be eatẽ at the table, with other meates, but the best and purest wheate bread, that cõueniently may be gotten. And if anye of the bread or wyne remaine, the Curate shal haue it to his owne vse.

¶The bread and wyne for the communion shalbe prouided by the Curate and the church wardeines, at the charges of the Parysche, and the Parysche shalbe discharged of suche summes of money, or other du ties, which hitherto they haue payed for the same by order of their hou ses

ſes euery Sonday.

¶And note that euery Parishioner shal cõmunicate, at the least thre times in the yere, of whiche Easter to be one, and shall also receiue the ſacramentes, and other rites, accordinge to the order of this boke appoynted. And yerely at Easter, euery Parishyoner shal recon with his Person, Uicar, or Curate, or his, or their deputie, or deputies, and pay to them or him, all eccleſiasticall duties, accuſtomably due then, and at that tyme to be payed.

¶ The miniſtracion of Baptiſme to be vſed in the Churche.



IT appeareth by auncient wri-ters, that the Sacrament of Bap-tiſme in the old tyme, was not com-monly miniſtred, but at two times in the yeare, at Eaſter, and Whyt-ſontide, at whych times it was opē-ly miniſtred in the preſence of al the congregacion: whych cuſtome (now being growen out of vſe) although it cannot for many conſideracions bee well reſtored agayne, yet it is thought good to folow the ſame as nere as conuenientlye may be. Wher-fore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred, but vpon Sondayes, and other holy dayes when the moſt nombre of people may come together: aſ-well for that the congregacion there preſent maye teſtifie the recey-uing of them that be newly Baptized into the nombre of Chriſtes Churche, as alſo becauſe in the Baptiſme of infants, euerye man preſent may be put in remembrance of his awne profeſſion made to God in hys Baptiſme. For, whych cauſe alſo, it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuer-theles (if neceſſitie ſo require) chil-dren may at al tymes be Bapti-zed at home.

(¶)

S.t.

¶ Publique Baptisme.

When there are childzen to be Baptized vpon the Sōday, oz holy daie, the parentes shall geue knowledge ouer night, oz in the Mozning, afoze the begynnyng of Mozning prayour, to the Curate. And then the God fathers, Godmothers, and people, with the childzen, must be ready at the Fonte, either immediatly after the last Lesson at Mozning prayour, oz els immediatly after the last Lesson at Euening prayour, as the Curat by his discrecion shal appoincte. And then standyng there, the Priest shall aske whether the childzen be Baptised, oz no. If they answer No. Then shal the Priest say thus.

DEerely beloued, forasmuche as all men be conceiued and borne in sinne, & that our sauiour Christ saieth, none can entre into the Kyngdome of God (except he be regenerate, and borne a newe, of water & the holy ghost) I beseech you to cal vpō god the father, through our Lorde Jesus Christ, that of his bouteous mercie, he wil graunt to theese childzen, that thyng whiche by nature they can not haue, that they may be Baptised with water and the holy Ghoste, and receiued into Christes holy Churche, and be made liuely membzes of the same.

Then the Priest shal say.

Let vs praie.

ALmighti and euerlasting God, whiche of thy great mercy diddest saue Noe & his familie in the Arcke, frō perishing by water, & also diddest saufly lead the childzen of Israel, thy people, through the redde Sea, figuring therby thy holy Baptisme, and by the Baptisme of thy welbeloued sonne Jesus Christe, diddest sanctifie the floude Jozdane, and al other waters, to the mistical washyng away of synne: We beseche the (foz thyne infinite mercies, that thou wilt mercifully loke vpon theese childzen

dren, sanctifie them & washe them with thy holy Ghost, that they beyng deliuered from thy wrath, may be receiued into the Arcke of Christes Churche, and beyng stedfast in faithe, ioyfull through hope, and rooted in charitie, maie so passe the waues of thys troublesome worlde, that finally thei may come to the lād of euerlastyng life, there to reigne with the, worlde without ende, throughe Jesus Christe our Lorde. Amen.

ALmightie and immortal god, the aide of al that nede, the helper of al that flye to the for succour, the life of thē that beleue, and the resurrectiō of the dead, we cal vpon the for these infantes, that thei cōming to thy holy Baptisme, may receiue remission of their synnes by spiritual regeneracion, receiue them (O Lorde) as thou haste promised by thy welbeloued sonne, saiyng: Aske, and you shal haue: seeke, and you shal synde: knocke, and it shalbe opened vnto you: So geue nowe vnto vs that aske. Let vs that seeke synde, open thy gate vnto vs that knocke, that these enfantes may enioye the euerlastyng benediction of thy heauenly washyng, and maye come to the eternal kyngdome whiche thou hast promised by Christe our Lorde. Amen.

Then shal the Priest say.

Heare the words of the Gospel, written by Sainct Marke in the tenth Chapiter.

AT a certayne time they brought chyldren to Christe that he shoulde touche theim, and hys Disciples rebuked those that brought thē. But whē Jesus sawe it, he was displeased, and said vnto thē. Suffre litle childrē to come vnto me, & forbid thē not: For to suche belongeth the Kyngdome of God. Verely, I saye vnto you: who so euer doeth not receyue the Kyngdome of GOD, as a litle childe: he shall not entre Marke.x.

therin. And when he had taken them vp in hys armes: he put his handes vpon them, and bleſſed them.

☞ After the Goſpel is redde, the Miniſter ſhall make this brieſe exhortacion vpon the wordes of the Goſpell.



Rendes, ye heare in thys Goſpell the woordes of our ſauiour Chriſte, that he commaunded the chyldren to bee brought vnto hym: howe he blamed thoſe that woulde haue kepte theym from hym, howe he exhorted all men to folowe their innocencye. Ye perceiue how by his outward geſture and dede, he declared his good wil towarde them. For he embraced thē in his armes, he laied his hands vpon them, and bleſſed them, doubt not you therfore, but earneſtly beleue, that he wyll likewiſe fauourably receiued theſe preſent infantes, that he wyll embrace thē with the armes of his mercie, that he wyll geue vnto them the bleſſyng of eternal lyfe: and make them partakers of his euerlaſtynge kyngdome. Wherfore we beyng thus perſwaded of the good wyll of our heauenly father towardes theſe enfantes declared by his ſonne Jeſus Chriſt: and nothyng doubtyng, but that he fauourably alloweth this charitable woorke of ours, in bryngynge theſe Chyldren to hys holye Baptiſme: let vs faythfully and deuoutly geue thankes vnto hym, and ſaye.



Lmighty and euerlaſtyng God, heauenly Father, we geue the humble thankes, that thou haſt vouchedſaufe to call vs to the knowledge of thy grace and Faith in the, encreaſe this knowledge and cōfirme this faith in vs euermore: Geue thy holy ſpirite to theſe enfantes, that they may be borne againe, and be made heires of euerlaſting ſaluation, throughe our Lorde Jeſus Chriſt, who liueth and reigneth with the, and the holy ſpirite, nowe and for euer. Amen.

Then the Prieſt ſhal ſpeake vnto the Godfathers and Godmothers, on thys wyſe.

Wel-

WElbeloued frēds, ye haue brought theſe chyldrē here to be baptiſed, ye haue prayed that our Lord Jeſus Chriſt, would vouchſaufe to receiue them, to lay hys handes vpon thē, to bleſſe thē, to releaſe theim of their ſynnes, to geue theim the kyngdome of heauen, and euerlaſtinge life. Ye haue heard alſo that our lord Jeſus Chriſt hath promiſed in his Goſpel, to graunt all theſe thynges that ye haue prayed for: which promyſe he for his part wyll moſt ſurely kepe and performe. Wherfore after this promiſe made by Chriſt, theſe enfants muſt alſo faythfully for their part promiſe by you that be their ſureties, that they wyl forſake the diuel and al his woorkes, and conſtantly beleue Gods holy worde, and obedientlye keepe hys commaundements.

℣ Then ſhal the Prieſt demaunde of the Godfathers and Godmothers theſe queſtions.

Doeſt thou forſake the deuil and al his woorkes, the vaine pompe, and glory of the worlde, wyth al the couetous deſires of the ſame, & the carnal deſires of the fleſh, ſo that thou wilt not folowe, nor be led by them:

Anſwere.

I forſake them al.

Miniſter.

Doeſt thou beleue in god the father almighty, maker of heauen & earth: And in Jeſus Chriſt his only begotten ſonne our Lorde, and that he was conceiued by the holy Ghoſt, borne of the virgin Marye, that he ſuffered vnder Poncius Pilate, was crucified, dead, and buried, that he went doune into hel, and alſo did riſe againe the thirde day: that he aſcended into heauen, and ſytteth at the right hande of god the father almightye: and frome thence ſhal come againe at the end of the world, to iudge the quick and the dead: And doeſt thou beleue in the holy Ghoſte, the holy Catholicque Churche, the communion of Sainctes, the remiſſion of ſynnes, the reſurrection of the fleſhe, and euerlaſtyng lyfe after death:

Aunſwere.

Al thys I ſtedfaſtly beleue.

Miniſter.

Wylt thou be baptiſed in thys fayth?

Aunſwer.

That is my deſyre.

Then ſhal the Prieſt ſay.

MErciful God, graunt that the old Adam in theſe chyldren may be ſo buried, that the new man may be raiſed vp in them. Amen.

Graunt that al carnal affections may die in them, and that al things belongyng to the ſpirite may liue and growe in them. Amen.

Graunt that they may haue power and ſtrengthe to haue victorye and to triumphe agaynſt the Dyuell, the worlde and the fleſh. Amen.

Graunt that whoſoeuer is here dedicated to thee, by our office and miniſterie, may alſo be endued wyth heauenly vertues, and euerlaſtingly rewarded through thy mercy, O bleſſed Lord God, who doeſt liue and gouerne al thinges worlde wythout ende. Amen.

ALmighty euerliuing God, whoſe moſt derely beloued ſon Jeſus Chriſt, for the forgeuenes of our ſinnes did ſhed out of his moſt precious ſide, both water and bloud, & gaue commaũdemẽt to his diſciples that thei ſhuld go teache al nacions, and baptiſe them in the name of the father, the ſonne, and of the holy Goſt: Regard we beſech the, the ſupplicacions of thy congregacion, and graunt that al thy ſeruantes whych ſhalbe baptiſed in this water, may receiue the fulnes of thy grace, and euer remain in the nombre of thy faithful and elect chyldren, through Jeſus Chriſt our Lord. Amen.

Then the Prieſt ſhal take the Childe in his handes and aſke the name, and namyng the Childe, ſhal dippe it in the water, ſo it be diſcretely and warely done, ſaying.

N. I. Baptiſe the in the name of the Father, and of the Sonne, and of the holy Ghoſte. Amen.

And

& And if the Childe be weake, it shal suffise to poure water vpon it, saiyng the foresaid wordes.

I Baptisme the in the name of the Father, and of the Sonne, and of the holy gost. Amen.

Then the Priest shal make a Crosse vpon the Childes forehead saying:

We receiue this Chylde into the congregacion of Christes flock, and do signe him with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, & manfully to fight vnder his banner against sinne the worlde, and the deuil, and to cõtinue Christes faythful souldiour, and seruant, vnto his lyues ende. Amen.

Then shal the Priest say.

Seyng nowe derelye beloued Brethren that these children be regenerate and grafted into the bodye of Christes congregaciõ, let vs geue thankes vnto God for these benefites, and wyth one accorde make our prayours vnto almighty God, that they may lead the reste of their lyfe, accordyng to this begynnyng.

Then shal be sayd.

Our father whiche. &c.

Then shal the Priest say.

We yelde the harty thankes most mercyful father, that it hath pleased thee to regenerate this enfant wyth thy holy spirite, to receyue hym for thyne owne chylde by adoption, and to incorporate hym into thy holy congregacion. And humblye we beseeche thee to graunt that he beyng dead vnto synne, and lyuyng vnto righteousnes, & being buried with Christ in his death maye crucifie the old man, and vtterly abolyshe the whole body of synne, that as he is made partaker of the death of thy sonne, so he maye be partaker of hys resurrection, so that finally wyth the residue of thy holy congregacion

he may be enheritour of thyne euerlaſtyng Kyngdome, thꝛough Chriſt our Lorde. Amen.

☞At the laſt ende, the Prieſt callyng the Godfathers and God mothers together, ſhal ſay this ſhorte exhortation folowyng.

FOrasmuche as theſe children haue promiſed by you to forſake the Deuil, and all hys worꝛkes, to beleue in GOD, and to ſerue him, you muſt remembꝛe that it is your parts and duties to ſee that theſe enfantes be taughte, ſo ſone as they ſhalbe able to learne, what a ſolempne bowe, promiſe, & profeſſion, they haue made by you. And that they maye knowe theſe thynges the better: ye ſhal cal vpon theym to heare Sermõs, and chiefly you ſhal prouide that they may learne the Crede, the Lordes prayer, and the Ten Commaundementes in the Engliſh tõgue: and all other thynges, whiche a Chriſtian man oughte to know & beleue to his ſoules health. And that theſe childrẽ may be vertuouſly bꝛought vp, to leade a Godly and Chriſtian life, remembꝛyng alwayes that Baptyſme doeth repꝛeſent vnto vs our profeſſion, whiche is to folowe the example of our Sauiour Chriſte, & to be made like vnto hym, that as he died & roſe again foꝛ vs: ſo ſhoulde we (whiche are Baptiſed) dye from ſynne, & riſe again vnto ryghtouſnes, continually mortifynge al our euill and coꝛrupte affeccions, and daily pꝛocedyng in all vertue and godlynes of liuynge.

☞The Miniſter ſhal commaunde that the childꝛen be bꝛought to the Biſhop to be confirmed of hym, ſo ſone as they can ſay in their vulgare tongue the articles of the Faith, the Lordes pꝛaier, and the Ten Commaundementes, and be further inſtructed in the Cathechiſme ſet furth foꝛ that purpoſe, accoꝛdyngly as it is there expꝛeſſed.

¶ Of them that be Baptiſed in Pꝛiuate houſes, in time of neceſſitie.

☞The Paſtours and Curates ſhal oft admoniſh the people, that they deferre not the Baptiſme of enfantes any longer then the Sonday

Sondaie, or other holy day, next after the childe be borne, onlesse vpō a great and reasonable cause declared to the Curate, and by hym approued.

And also they shall warne theim that without greate cause, and necessity, they baptise not childrē at home in their houses, and when great nede shal compelle theim so to doe, that then they minister it on this fassion.

First letteth theim that be present cal vpon God for hys grace, and say the Lordes prayour, if the time wil suffre. And then one of them shall name the childe, & dippe hym in the water, or powre water vpon hym, saiyng these wordes.

N. I. Baptise the in the name of the Father, and of the Sonne, and of the holy Ghoste. Amen.

And let theim not doubte, but that the childe so Baptised, is lawfully and sufficiently Baptised, and ought not to be Baptised againe in the church. But yet neuertheles, if the childe whiche is after this sorte Baptised, do afterwarde liue, it is expedient that he be broughte into the Churche, to the entent the Priest may examine and trie, whether the child be lawfully Baptised or no. And if those that bryng any childe to the Churche do answere ỹ he is alredy Baptised: Then shal the Priest examyne them further.

¶ By whom the chylde was Baptised:
¶ Who was present when the childe was Baptised:
¶ Whether they called vpon God for grace and succour in that necessitie:
¶ Wyth what thing, or what matter they did Baptise the Chylde:
¶ Wyth what wordes the chylde was Baptised:
¶ Whether they thincke the childe to be lawfullye and perfectly Baptised.

☞ And if the Minister shall proue by the answeres of suche, as brought the childe, that all thynges were doen as they oughte to be: Then shal not he Christen the childe againe, but shal receiue hym, as one of the flocke of the true Christian people, saiyng thus.



Certifie you, that in this case ye haue done wel, and accordynge vnto due order concernyng the Baptising of this childe, whyche beyng borne in Originall synne, and in the wrathe of GOD, is nowe by the lauer of regeneracion

in

in Baptiſme, receiued into the nombre of the children of God, and heires of euerlaſting life, for our Lorde Jeſus Chriſte doeth not deny his grace and mercie vnto ſuche infantes, but moſt louyngly doth cal them vnto hym: as the holy Goſpel doth witnes to our cõfort on this wiſe.

The Goſpell.

Marke. x. AT a certaine time they brought children vnto Chriſt that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſawe it, he was diſpleaſed, & ſaid vnto them: Suffre litle children to come vnto me, and forbid theym not, for to ſuche belongeth the Kyngdome of God. Verely I ſay vnto you, whoſoeuer doth not receiue the Kyngdome of God as a litle childe, he ſhal not entre therin. And when he had taken them vp in his armes, he put his handes vpon them, and bleſſed them.

After the Goſpel is redde, the miniſter ſhal make this exhortacion vpon the wordes of the Goſpel.



BRendes, ye heare in thys Goſpell the wordes of our ſauiour Chriſte, that he commaunded the chyldren to bee brought vnto hym: howe he blamed thoſe that woulde haue kepte theym from hym, howe he exhorted all men to folowe their innocentye. Ye perceiue how by his outward geſture and dede, he declared his good wil towarde them. For he embraced thẽ in his armes, he laied his hands vpon them, and bleſſed them, doubt not you therfore, but earneſtly beleue, that he hath likewiſe fauourably receiued this preſent infant, that he hath embraced hym with the armes of his mercie, that he hath geuen vnto hym the bleſſyng of eternal life: and made hym partaker of his euerlaſtyng kyngdõ. Wherfore we beyng thus parſwaded of the good wyll of oure heauenly father declared by his ſon Jeſus Chriſt towardes this infante: Lette vs faithfully and deuoutly geue thankes vnto hym, and ſay the praier, whiche the Lord hym ſelfe taught, and in declaracion of our Faith, let vs recite the articles conteined in our Crede

Here

☞Here the Minister wyth the Godfathers, and Godmothers shal say.

Our father whiche.&c.

☞Then the Priest shal demaũd the name of the child, whych beyng by the Godfathers, and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this childe forsake the Deuil, and al his workes, the vaine pompe, and glory of the worlde, with al the couetous desires of the same, the carnal desyres of the flesh, and not to folowe, and be ledde by them:

Aunswere.

I forsake them al.

☞The Minister.

Doest thou in the name of this child profesle this faith: to beleue in God the father almightie, maker of heauen and earth. And in Jesus Christ his only begotten sonne our Lord, and that he was conceiued by the holy Gost, borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he wẽt doune into hel, and also did rise againe the thirde daye: that he ascended into heauen, and sitteth at the ryghte hand of God the Father almightie: and from thence he shal come agayne at the ende of the worlde, to iudge the quicke and the deade: And do you in his name beleue in the holy Ghoste, the holy Catholicque Churche, the cõmunion of sainctes, the remission of sinnes, resurrection and euerlasting lyfe after death:

Aunswere.

All this I stedfastly beleue.

Let vs pray.



Almyghty and euerlasting God heauẽly father, we geue the humble thankes, for that thou hast vouchedsafe to cal vs to the knowlege of thy grace, & faith in the: increase this knowledge, and confirme this faith in vs euermore: Geue thy holy spirite to this infant, that he beyng borne againe, and beyng made heire of euerlastyng

saluacion

saluacion through our Lorde Jesus Christe, may continue thy seruaunt, and atteine thy promise, throughe the same our Lord Jesus Christ thy sonne, who liueth and reigneth with the in the vnitie of the same holy spirite euerlastyngly. Amen

☞ Then shal the Minister make this exhortacion to the Godfathers and Godmothers.

FOr asmuche as this child hath promised by you to forsake the Deuill, & al his workes, to beleue in God, and to serue him: you must remẽbre that it is your parte & dutie, to see that this enfant be taught (so sone as he shalbe able to learne) what a solẽpne vow promise, and profession he hathe made by you. And that he may knowe these thynges the better, ye shal cal vpon hym to heare Sermõs. And chefly ye shal prouide that he may learne the Crede, the Lordes prayer, and the ten Commaundementes in the Englishe tongue, and all other thynges whiche a Christian man ought to knowe, and beleue to his soules health, and that thys child may be vertuously brought vp, to leade a Godly, and a Christian life. Remembryng allway that Baptisme doeth represent vnto vs our profession, whiche is to folowe the example of our Sauiour Christe, and be made like vnto hym, that as he died and rose againe for vs, so should we whiche are Baptized, dye from sinne, and rise again vnto righteousnesse, continually mortifying al our euil and corrupte affections, and daily procedyng in al vertue, and godlines of liuyng. &c.

As in Publique Baptisme.

But if they whiche bryng the enfantes to the Churche, do make an vncerteine aunswere to the Prestes questions, and say that they cannot tel what they thought, dide, or said in that greate feare, and trouble of mynde: (as oftẽ times it chaunceth) thẽ let the Priest Baptise him in forme above written, concernyng publique Baptisme, sauyng that at the dippyng of the child in the Fonte, he shal vse this forme of wordes.

If thou be not Baptised al ready. N. I Baptise thee in the name of the father, and of the Sonne, and of the holye Ghoste. Amen.

Confir-

Confirmacion. where in is conteined a Cathechilme for Childzen.

TO thende that Confirmacion may be ministred to the more edifiyng of suche, as shall receiue it (accordyng vnto S. Paules doctrine, who teacheth that al thinges should be doen in the Church, to the edification of the same) it is thought good that none herafter shalbe confirmed but suche as can saie in their mother tongue the Articles of the faith, the Lordes praier, & the .x. Commaundementes. And can also answere to suche questions of this short Cathechisme, as the Bishoppe (or suche as he shal appoinct) shal by his discretion appose theim in. And this order is most conuenient to be obserued for diuerse considerations.

First, because that when childzen come to the yeres of discretion, and haue learned what their godfathers, and godmothers promised for thē in Baptisme, they may then themselues with their owne mouthe, and with their awne consent, openly before the Churche, ratifie & confirme the same, and also promise that by the grace of God, thei will euermore endeuour themselues faithfully to obserue and kepe suche thynges, as thei by their owne mouth and confession haue assented vnto.

Secondly, forasmuche as Confirmacion is ministred to theim that be Baptised, that by imposicion of handes, and praier, thei may receiue strengthe, and defence against al temptacions to synne, and the assaultes of the worlde, and the Deuill: it is most mete to be ministred when childzen come to that age, that partely by the frailtie of their awne flesche, partely by the assaultes of the worlde, and the Deuill they begin to be in daunger to fal into sondry kyndes of synne.

Thirdly, for that it is agreable with the vsage of the Churche, in times paste, wherby it was ordeined that Confirmacion shoulde be ministred to them that were of perfecte age, that they beyng instructed in Christes religion, should openly profesle their awne faithe, and promise to be obedient vnto the wil of God.

And that no man shal thyncke that any detriment shal come to childzen by differryng of their Confirmacion: he shal knowe for truth, that it is certeine by Goddes worde, that childzen beyng Baptised, haue all thynges necessarie for their saluacion, and be vndoubtedly saued.

A Cathechisme. that is to

say, an instruction to be learned of euery childe, before he be brought to be confirmed of the Bishoppe.

Question.

what is your name?

Aunswere.

N. or. M.

Question.

who gaue you this name?

Aunswere.

My Godfathers, and Godmothers in my Baptisme, wherein I was made a membre of Christe, the childe of God, and an inheritour of the kyngdome of heauen.

Question.

what did your godfathers, & godmothers thē for you?

Aunswere.

They did promise, and bowe. iii. thynges in my name First, that I should forsake the deuil, and al his worckes and pompes, the vanities of the wicked worlde, & all the synful lustes of the fleshe. Secondly, that I should beleue al the articles of the Christian faith. And thirdely, that I should kepe Goddes holy wil and commaundementes and walke in the same, al the daies of my life.

Question.

Doest thou not thynke that thou art bounde to beleue and to do, as they haue promised for the?

Aunswere.

yes verely, and by Goddes helpe so I wil. And I hartely thanke our heauenly father, that he hath called me to this state of saluacion, through Jesus Christe our sauiour. And I pray God to geue me his grace, that I may continue in the same vnto my liues ende.

Question.

Reherse the Articles of thy beleefe?

Aunswere.

I Beleue in God the father almighty, maker of heauen & of earth. And in Jesus Christ his ouely sonne our Lord. which was conceiued of the holy Ghost.

Borne

borne of the Virgine Mary. Suffered vnder Ponce Pilate, was crucified, deade, and buried, he descended into hell. The third day he rose agayne from the dead. He ascended into heauē, and sitteth at the right hand of God the father almighty. From thēce he shall come to iudge the quicke and the dead. I beleue in the holy ghost. The holy Catholike churche. The Communion of sainctes. The forgiuenes of sinnes. The resurrectiō of the body. And the life euerlastinge. Amen.

Question.

what doest thou chiefly learne in these articles of thy beliefe?

Aunswere.

Firste, I learne to beleue in God the father, who hath made me and al the worlde.

Secondlye, in God the sonne, who hath redemed me, and all mankinde.

Thirdly, in God the holy ghost, who sanctifieth me, & all the elect people of God.

Question.

you said, that your godfathers and godmothers, did promise for you, that you shoulde kepe Gods commaundementes. Tell me how many there be?

Aunswere.

Tenne.

Question.

whiche be they?

Aunswere.

The same which God spake in the. xx. Cha. of Exōdus, saiyng: I am the Lord thy God which haue brought the out of the land of Egypt, oute of the house of bondage. Thou shalt haue none other Goddes but me.

ii. Thou shalt not māke to thy selfe any grauen Image nor the likenes of any thing that is in heauen aboue, or in the earthe beneth, nor in the water vnder the earthe: thou shalt not bow doune to them, nor worship them. For I the Lorde thy God, am a gelous God, and visite the sinnes of the fathers vpon the childrē, vnto the. iii.

and fourth generacion of them that hate me, and shewe mercie vnto thousandes in them that loue me, and kepe my commaundementes.

iii. Thou shalt not take the name of the Lord thy God in vaine, for the Lorde will not holde hym guiltles that taketh his name in vaine.

iiii. Remember thou kepe holy the Sabboth day. Sixe daies shalt thou laboure, and do all that thou hast to do: but the. vii. day is the Sabboth of the Lord thy God. In it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruaunt, and thy maid seruaunt, thy cattell, and the straunger that is within thy gates, for in sixe daies the Lord made heauen and earth, the sea, and al that in them is, & rested the. vii. day, wherfore the Lorde blessed the. vii. day, and halowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the lande, whiche the Lorde thy God geueth the.

vi. Thou shalt do no murther.

vii. Thou shalt not committe adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnes againste thy neighbour.

x. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighboures wife, nor his seruaunt, nor his maide, nor his Oxe, nor his Asse, nor any thyng that is his.

Question.

what doest thou chiefly learne by these commaundementes?

Aunswere.

I learne two thynges. My duty towardes God, and my dutie towardes my neighbour.

Question.

what is thy duty towardes God?

Aunswere.

My dutie towardes God is, to beleue in hym, to feare hym, & to loue hym with al my harte, with al my mynde, with al my soule, and with all my strengthe. To worshyp hym.

hym. To geue hym thanckes. To putte my whole truste in hym. To call vpon hym. To honour his holy name, and his woorde, and to serue hym truely all the dayes of my life.

Question.

What is thy dutie toward thy neighbour?

Aunswere.

My dutie towardes my neighbour is to loue hym as my selfe: And to do to al men, as I would they should do vnto me. To loue honour, & succour my father and mother. To honour and obey the Kyng, and his ministers. To submitte my selfe to al my gouernours, teachers, spiritual Pastours, and Maisters. To order my selfe lowly and reuerently to all my betters. To hurte no body by worde, nor dede. To be true and iuste in all my dealyng. To beare no malice, nor hatred in my harte. To kepe my handes from pickyng and stealing, and my tongue from euil speakyng, lyng, and slaunderyng. To kepe my body in temperaunce, sobernes, and chastitie. Not to couet nor desire other mennes goodes. But learne & labour truely to get myne awne liuyng, & to do my dutie in that state of life, vnto whiche it shal please God to cal me.

Question.

My good childe know this, that thou art not able to do these thynges of thy self, nor to walke in the cõmaundementes of God, and to serue hym, without his speciall grace, whiche thou must learne at al tymes, to cal for by diligent prayer. Let me heare therfore, if thou canst saie the Lordes praier?

Aunswere.

OUr father whiche art in heauen. Hallowed be thy name. Thy Kyngdome come. Thy will be doen in earth, as it is in heauen. Geue vs this day our dayly breade. And forgeue vs our trespasses, as we forgeue theim that trespasse against vs. And leade vs not into temptacion. But deliuer vs from euil, Amen.

Question.

What desirest thou of God in this praier?

Aunswere.

I desire my Lord God our heauenly father, who is the geuer of al goodnes, to send his grace vnto me, and to al people, that we may worship hym, serue hym, and obeye hym as we ought to doe. And I pray vnto God, that he will sende vs all thynges that be nedefull, bothe for our soules and bodies. And that he wil be merciful vnto vs, and forgeue vs our synnes: and that it wil please hym to saue and defende vs in al daungers ghostly and bodily: and that he wil kepe vs from al synne and wickednes, & from our ghostly enemy, & from euerlastyng death. And thus I trust he wil do of his mercie & goodnes, throughe our lorde Jesu Christ. And therfore I say, Amē. So be it.

¶ So sone as the childzen can saie in their mother tongue, the articles of the faith, the Lordes prayer, the .x. commaundementes and also can aunswere to suche question of this shorte Cathechisme as the Bishoppe (or suche as he shal appoinct) shal by his discretion appose them in, then shal they be brought to the Bishop, by one that shalbe his godfather, or godmother, that euery childe may haue a witnes of his Confirmacion.

¶ And the Bishoppe shal confirme them on this wise.

¶ Confirmacion.

Our helpe is in the name of the Lorde.

Aunswere.

Whiche hath made bothe heauen and earth.

Minister.

Blessed is the name of the Lorde.

Aunswere.

Henceforthe worlde without ende.

Minister.

Lorde heare our praier.

Aunswere.

And let our crie come to the.

¶ Let vs praie.

ALmightie and euerliuyng God, whiche hast vouchedsaufe to regenerate these thy seruaūtes by water and the holy Ghoste: & hast geuen vnto them forgeuenes of al their synnes: strengthen them we beseche the (O Lorde) with the holy

ly Ghoste the comforter, and daiely encrease in them thy manifolde giftes of grace, the spirite of wisedome, & vnderstandyng: the spirite of counsail & ghostly strength, the spirite of knowledge, and true godlinesse, and fulfill them (O Lord) with the spirite of thy holy feare, Amen.

¶ Then the Bishoppe shal laie his hande vpon euery childe seuerally, saiyng.

Defende, O lorde, this childe with thy heauēly grace that he may continue thine for euer, and daiely encrease in thy holy spirite more & more, vntill he come vnto thy euerlastyng kyngdome, Amen.

¶ Then shal the Bishoppe saie.

¶ Let vs praie.



Almightie euerliuyng God, whiche makest vs bothe to will, and to do those thynges that be good, & acceptable vnto thy maiestie, we make our humble supplications vnto the for these children, vpon whome (after the example of thy holy Apostles) we haue laied our handes, to certifie them (by this signe) of thy fauour and gracious goodnes toward them, let thy fatherly hande we beseche the euer be ouer them, let thy holy spirite euer be with them, and so leade them in the knowledge & obedience of thy worde, that in the ende they may obtaine the euerlastyng life: through our Lorde Jesus Christ, who with the & the holy Ghost liueth & reigneth one God, worlde without ende, Amen.

¶ Then the Bishoppe shal blesse the children, thus saiyng.

The blessyng of God almightie, the father, the sonne, and the holy Ghoste, be vpon you, and remaine with you for euer, Amen.

¶ The Curate of euery Parishe. or some other at his appointmēt, shal diligently vpon Sondaies and holy daies, haulfe an houre before Euenyng prayer, openly in the Churche instruct & examine so many childrē of his parish sēt vnto him, as the time will serue & as he shal thynke cōuenient, in some part of this Cathechisme.

¶ And al fathers, mothers, maisters, and dames, shall cause their children, seruauntes, & prentises (whiche haue not learned their Cathechisme) to come to the Churche at the tyme appointed, and obediently to heare, and be ordred by the curate, vntil suche

tyme as they haue learned all that is here appointed for theim to learne. And whensoeuer the Bishop shall geue knowlege for childzen to be brought afore hym to any conuenient place, for their cõfirmacion: then shal the Curate of euery Parishe either bryng, or sende in writyng the names of all those childzẽ of his Parishe, whiche can say the Articles of their faith, the Lordes praier, and the .x. Commaundementes, & also how many of thẽ can answere to thother questiõs cõteined in this Cathechisme.

¶ And there shal none be admitted to the holy Communion: vntil suche tyme as he can saie the Cathechisme and be confirmed.

¶ The fourme of solempnizacion of Matrimonie.

¶ First, the banes must be asked thre seuerall Sondaies, or holy daies, in the time of seruice, the people beyng present, after the accustomed maner.

¶ And if the persons that would be maried dwel in diuerse Parishes, the banes must be asked in both Parishes, and the Curate of the one Parish shal not solempnize matrimonie betwixt them, without a certificate of the banes beyng thrise asked, from the Curate of the other Parish. At the day appointed for solempnizacion of Matrimonie, the persones to be maried shall come into the body of the Churche, with their frendes & neighbours. And there the Priest shal thus say.

DEarely beloued frendes, we are gathered together here in the sight of God, and in the face of his congregaciõ, to ioyne together this man, & this woman in holy Matrimonie, which is an honourable state, instituted of God in Paradise, in the time of mannes innocẽtie, signifiyng vnto vs the mistical vnion that is betwixt Christe & his Churche: whiche holy estate, Christe adourned and beautified with his presence, and firste miracle that he wrought in Cana of Galile, and is commended of sainct Pauli, to be honourable emong all men, and therfore is not to be enterprised, nor taken in hande vnaduisedly, lightly, or wantonly, to satisfie mennes carnall lustes, and appetites, lyke brute beastes that haue no vnderstandyng: but reuerently, discretely, aduisedly, soberly, and in the feare of God, duely considerying the causes for the which matrimonie

was

was ordeined. One was the procreation of children, to be brought vp in the feare and nurtoure of the Lorde, & praise of God. Secondly, it was ordeined for a remedy against synne, and to auoide fornication, that suche persones as haue not the gifte of continencie might mary, & kepe them selues vndefiled membres of Christes body. Thirdly, for the mutual societie, helpe, and comfort, that the one ought to haue of the other, bothe in prosperitie, and aduersitie, into the whiche holy estate, these two persones present, come nowe to be ioyned. Therefore if any man can shewe any iust cause, why thei may not lawfully be ioyned together: let hym now speake, or els hereafter for euer holde his peace.

¶ And also speakinge to the persons that shalbe maried, he shall saye.

I require and charge you (as you wil answere at the dreadful day of iudgement, when the secretes of all hartes shalbe disclosed) that if either of you doe knowe any impediment, why ye may not be lawfully ioyned together in Matrimony, that ye confesse it. For be ye well assured, that so many as be coupled together, otherwyse then Goddes worde doeth allowe, are not ioyned together by God, neither is their Matrimonie lawful.

At whiche daye of Mariage, if any man do allege and declare any impediment, why thei may not be coupled together in matrimony by Gods law, or the lawes of this realme, and will be bound and sufficiēt sureties with him to the parties, or els put in a caution to the ful value of such charges, as the persons to be maried do susteine, to proue his allegation: then the solempnization must be deferred vnto suche tyme as the truthe be tried. If no impediment be alledged, then shall the curate saye vnto the man.

N. Wilt thou haue this woman to thy wedded wife, to liue together after Goddes ordinaunce, in the holie estate of Matrimony? Wilt thou loue her, comforte her, honour, and kepe her, in sickenes, and in healthe? And forsakyng al other, kepe the onely to her, so long as you both shal liue?

¶ The man shall aunswere.

I will.

¶ Then shal the Priest say to the woman.

N. wilt

N. wilt thou haue this mā to thy wedded housband, to liue together after Gods ordinaunce, in the holy estate of matrimony: wilt thou obei him, & serue him, loue, honour & kepe him, in sicknes & in health. And forsakinge al other, kepe ỹ only to him, so lōg as you both shal liue.

¶ The woman shall aunswere.

I wyll.

¶ Then shal the Minister saie.

who geueth this woman to be maried vnto this man:

¶ And the Minister receiuyng the womā at her father, or frendes handes, shal cause the man to take the woman by the right hand, and so either to geue their trouth to other, the man first saiyng.

I. N. take the N. to my wedded wife, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickenes, and in healthe, to loue and to cherishe, till death vs departe: accordynge to Gods holy ordinaunce, and therto I plight the my trouth.

¶ Then shal they louse their handes, and the woman takyng againe the man by the right hande, shal saie.

I. N. take the. N. to my wedded husbāde, to haue and to holde, from this day forward, for better, for worse, for richer, for poorer, in sickenes, & in health, to loue, cherish and to obey, till death vs departe, accordinge to goddes holy ordinaunce: and therto I geue the my trouth.

¶ Then shal they again louse their handes, & the man shal geue vnto the womā a ryng, laiyng the same vpō the booke, with the accustomed dutie to the Priest and Clerke. And the Priest takyng the ryng, shal deliuer it vnto the man, to put it vpon the fourth fynger of the womās left hand. And the mā taught by the Priest, shal say.

with this ring I the wed: with my body I the worship, & with all my worldly goodes, I the endow. In the name of the father, & of the sonne, & of the holy Ghost. Amen.

¶ Then the man leauyng the ryng vpon the fourth fynger of the womans left hande, the Minister shal saie.

¶ Let vs praye.

O Eternal God, creatoure & preseruer of al mākind, giuer of al spiritual grace, the aucthour of euerlasting life: send thy blessing vpō these thy seruaūtes, this man & this womā, whom we blesse in thy name, that as Isaac and Rebecca liued faith-

faithfully together: So these persones may surely performe and kepe the bowe, and couenaunt betwixte them made, wherof this ryng, geuen, and receiued, is a token & pledge, and may euer remain in perfect loue and peace together, and lyue accordyng vnto thy lawes, thorough Iesus Christ our Lorde, Amen.

Then shal the Priest ioyne their right handes together, and say.

Those whome God hath ioyned together, let no man put a sonder.

Then shal the Minister speake vnto the people.

Forasmuche as. N. & N. haue consented together in holy wedlocke, and haue witnessed the same before God, and this company, and therto haue geuen and pledged, their trouth, either to other, & haue declared the same by geuyng and receiuyng of a ryng, & by ioynyng of hãdes I pronounce that thei be man and wife together. In the name of the father, of the sõne, & of the holy Ghost, Amẽ.

And the Minister shal adde this blessyng.

God the father, God the sonne, God the holy Ghoste, blesse, preserue, and kepe you, the Lorde mercifully with his fauour loke vpon you, and so fill you with all spiritual benediction, and grace, that you may so lyue together in this lyfe, that in the world to come, you may haue lyfe euerlastyng, Amen.

Then the Ministers, or Clerckes, goyng to the Lordes table, shal saie, or syng this Psalme folowyng, Beati omnes.

BLessed are all they that feare the Lorde, and walke in his waies. Ps. cxxviij.

For thou shalt eate the labour of thy handes, O wel is the, and happy shalt thou be.

Thy wife shalbe as the fruitfull vine vpon the walles of thy house.

Thy children like the Oliue braunches rounde about thy table.

Lo, thus shal the man be blessed that feareth the lord:

The Lorde from out of Sion, shal blesse the: that thou shalt see Hierusalem in prosperitie, al thy life long.

yea, that thou shalt see thy childres childrẽ, and peace vpon Israel. Glory be to the. &c. As it was. &c.

Or

Or elles this Psalme folowyng Deus misereatur.

Psal.lxvij. GOd be merciful vnto vs, and blesse vs: & shewe vs the light of his countenaunce, and be merciful vnto vs.

That thy waie maie be knowen vpon the earth: thy sauyng healthe among al nacions.

Let the people praise the (O God:) yea, let all the people praise the.

O let the nacions reioyce, and be glad, for thou shalt iudge the folke righteously, and gouerne the nacions vpon the earth.

Let the people praise the (O God) lette all the people praise the.

Then shall the earthe bryng furthe her encrease, and God, euen our God, shal geue vs his blessyng.

God shal blesse vs, and al the endes of the worlde shall feare him.

Glory be to the father, &c. As it was in the be. &c.

THe Psalme ended, and the man and the woman knelyng afore the Lordes table: The Priest standyng at the Table, & turnyng his face towarde them, shal saie.

Lorde haue mercie vpon vs.

Aunswere.

Christe haue mercie vpon vs:

Minister.

Lorde haue mercie vpon vs.

Our father whiche art. &c.

And leade vs not into temptacion.

Aunswere.

But deliuer vs from euil, Amen.

Minister.

O Lorde saue thy seruaunt: and thy handmaide.

Aunswere.

whiche put their trust in the.

Minister.

O Lorde sende them helpe from thy holy place.

Aunswere.

And euermore defende them.

Minister.

Be vnto them a towre of strength.

Aunswere.

From the face of their enemie.

Minister.

O Lorde heare our praier.

Aunswere.

And let our crie come vnto the.

¶ The Minister.

O GOD of Abraham, God of Isaac, God of Jacob, blesse these thy seruauntes, and sowe the sede of eternal life in their mindes, that whatsoeuer in thy holy worde they shal profitably learne, they may in dede fulfill the same. Loke O Lorde, mercifully vpon theim from heauen, and blesse them. And as thou diddest sende thy blessyng vpon Abraham and Sara to their greate comforte: so vouchesaufe to sende thy blessing vpon these thy seruauntes, that they obeiyng thy will, and alway beyng in saufetie vnder thy protection, may abide in thy loue vnto their liues ende, throughe Jesu Christe our Lorde, Amen.

¶ This prayer next folowyng shalbe omitted where the woman is past childe birth.

O Mercifull Lorde, and heauenly Father, by whose gracious gifte mankynde is encreased, we beseche the assiste with thy blessyng these two persones, that they may bothe be fruitefull in procreation of children, and also liue together so long in godly loue & honestie, that they may see their childers children, vnto the thirde and fourthe generacion, vnto thy praise and honour: through Jesus Christe our Lorde, Amen.

O God whiche by thy mightie power haste made all thinges of naught, which also after other thinges set in ordre, diddest appoinct that out of mā (created after thyne owne ymage & similitude) womā should take her beginning, & knitting thē together diddest teache that it shoulde neuer be lawfull to put a sunder those whome thou by matrimonie haddest made one: O God

whiche haſt cõſecrated the ſtate of matrimonie to ſuche an excellent miſterie, that in it is ſignified and repreſented the ſpiritual mariage & vnitie betwixte Chriſte & his Churche: Loke mercifully vpon theſe thy ſeruauntes, that both this man may loue his wife, accordyng to thy worde (as Chriſte did loue his ſpouſe the Churche, who gaue hymſelfe for it, louyng and cherishyng it, euen as his owne fleſhe.) And alſo that this woman may be louyng and amiable to her houſband as Rachel, wiſe as Rebecca, faithful and obedient as Sara, & in all quietnes, ſobrietie, and peace, be a folower of holy and Godly matrones, O Lorde bleſſe them bothe and graunt them to enherite thy euerlaſtyng kyngdome: throughe Jeſus Chriſte our Lorde, Amen.

¶ Then ſhal the Prieſt ſay.

ALmightie God, which at the beginnyng did create our firſte parentes Adam and Eue, and did ſanctifie and ioyne them together in mariage, powre vpõ you the richeſſe of his grace, ſanctifie, & bleſſe you, that ye may pleaſe hym both in body and ſoule, and liue together in holy loue, vnto your liues ende, Amen.

¶ Then ſhal begyn the Communion, and after the Goſpel ſhalbe ſaied a Sermon, wherin ordinarily (ſo oft as there is any mariage) thofice of a man & wife ſhalbe declared, accordyng to holy Scripture, or if there be no ſermon, the Miniſter ſhal reade this that foloweth.

Al ye whiche be maried, or whiche entend to take the holy eſtate of Matrimonie vpon you: heare what holy ſcripture doth ſay, as touchyng the dutie of houſbandes towarde their wiues, & wiues toward their houſbãdes.

Saincte Paul (in his Epiſtle to the Epheſians the. v. Chapiter) doeth geue this commaundement to all maried men.

ye houſbandes loue your wiues, euen as Chriſt loued the Churche, and hath geuen hymſelfe for it, to ſanctifie it, purgyng it in the fountaine of water, throughe the worde, that he might make it vnto hym ſelfe a glorious congregacion, not hauyng ſpot, or wrinckle, or any ſuche thyng, but that it ſhoulde be holy and blameles. So men

are

are bounde to loue their owne wyues as their owne bodies. He that loueth his owne wife loueth hymselfe. For neuer did any man hate his owne flesche, but nourisheth & cherisheth it, euen as the Lorde doeth the congregacion, for we are mẽbres of his body: of his flesh, & of his bones.

For this cause shal a man leaue father and mother, & shalbe ioyned vnto his wife, and thei two shalbe one flesh. This mistery is great, but I speake of Christ, and of the congregacion. Neuertheless, let euery one of you so loue his owne wife, euen as hym selfe.

Likewise the same sainct Paule (writyng to the Collossians) speaketh thus to al mẽ that be maried. Ye men loue your wyues, and be not bitter vnto them. Collos. iiij.

Heare also what saincte Peter thapostle of Christe, which was himselfe a maried man (saith vnto al men) that are maried. Ye housbandes, dwel with your wiues accordyng to knowlege. Geuyng honour vnto the wyfe as vnto the weaker vessel, and as heires together of the grace of life, so that your praiers be not hyndred. i. Pet. iij.

Hetherto ye haue heard the dutie of the housbande towarde the wyfe.

Nowe likewise ye wiues heare and learne your dutie towarde your housbandes, euen as it is plainely sette furth in holy Scripture.



Saincte Paule (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women, submit your selues vnto your owne housbãdes as vnto the Lord: for the housbande is the wyues heade, euen as Christe is the head of the Churche. And he is also the sauiour of the whole body. Therfore as the Churche or congregacion, is subiecte vnto Christe. So likewyse let the wiues also be in subiection vnto their owne housbandes in al thynges. And again he saieth: Let the wife reuerence her housbande. And (in his Epistle to the Collossians) Sainct Paule geueth you this shorte lesson. Ye wyues submit your selues vnto your owne housbandes as it is conuenient in the Lorde. Ephe. v. Collos. iij.

1.Pet.iiij. SAincte Peter also doeth instructe you very godly, thus saiyng: Let wyues be subiecte to their owne housbandes, so that if any obey not the woorde, they may be wonne without the woorde, by the conuersacion of the wiues while they beholde your chaste cõuersaciõ, coupled with feare, whose apparel let it not be outward, with broided heare, and trymmyng about with golde, either in puttyng on of gorgeous apparell, but let the hidde manne, whiche is in the harte, be without all corruption, so that the spirite be milde & quiete, whiche is a precious thyng in the sight of GOD. For after this maner (in the olde tyme) did the holy women whiche trusted in God apparel them selues beyng subiecte to their owne housbandes as Sara obeyed Abraham, callyng hym Lorde, whose daughters ye are made, doyng well, and beyng not dismaide with any feare.

¶ The newe maried persones (the same day of their mariage) must receiue the holy Communion.

¶ The Order for the visitacion of the Sicke.

¶ The Priest entryng into the sicke persones house, shal saie.

Peace be in this house, and to al that dwel in it.

¶ When he commeth into the sicke mannes presence, he shal say, knelyng doune.

REmembre not Lorde our iniquities, nor the iniquities of our forefathers: Spare vs good Lorde, spare thy people, whome thou hast redeined with thy most precious bloude, and be not angry with vs for euer.

Lorde haue mercy vpon vs.
Christe haue mercie vpon vs.
Lorde haue mercie vpon vs.

¶ Our father whiche art in heauen, &c.

And leade vs not into temptacion.

Aunswere.

But

But deliuer vs from euel. Amen.

¶ Miniſter.

O Lorde ſaue thy ſeruaunt.

¶ Aunſwere.

whiche putteth his truſt in the,

¶ Miniſter.

Sende him helpe from thy holy place.

¶ Aunſwere.

And euermore myghtely defende him.

¶ Miniſter.

Let the enemy haue none aduauntage of him.

¶ Aunſwere.

Nor the wicked approche to hurte him.

¶ Miniſter.

Be vnto him O Lorde a ſtrong Towre.

¶ Aunſwere.

From the face of his enemy.

¶ Miniſter.

Lorde heare our praiers.

¶ Aunſwere.

And let our crie come vnto the.

¶ Miniſter.

LOrde loke doune from heauen, beholde, viſite, and releue this thy ſeruaunte. Loke vppon him with the eies of thy mercye, geue him comforte, and ſure confidence in the, defende him from the daunger of the enemy, and kepe him in perpetual peace, and ſaufety: Through Jeſus Chriſte our Lorde. Amen.

HEare vs almighty, and moſt mercifull God, and ſauiour, extend thy accuſtomed goodnes, to this thy ſeruaunt whiche is greued with ſyckeneſſe, viſit him O Lorde, as thou diddeſt viſit, Peters wifes mother, and the capiteines ſeruaunt. So viſit and reſtore vnto this ſicke perſon his former health (if it bee thy will) or els geue him grace ſo to take thy viſitation, that after this painful life ended, he may dwell with the in life euerlaſtyng. Amen.

¶ Then ſhal the Miniſter exhorte the ſicke perſon after this forme or other lyke.

DErely beloued know this, that almighty god is the lorde of life and death, and ouer al thinges to theym perteinyng, as youthe, strength, helthe, age weakenesse, and sicknes, wherfore, whatsoeuer your Syckenesse is, knowe you certainlye, that it is Goddes visitacion. And for what cause soeuer this sicknes is sent vnto you: whether it bee to trie youre patience for the example of other, and that your faith may be founde in the dai of the lord laudable, glorious, and honorable, to the encrease of Glory, and endles felicitie: Or els it be sent vnto you, to correct, and amende in you whatsoeuer dothe offende the eies of our heauenly father: knowe you certeinly, that yf you truly repent you of your sinnes, and beare your sickenes patiently, trustyng in Gods mercy, for his dere sonne Jesus christes sake, & rendre vnto him humble thankes, for his fatherly visitacion, submittyng your selfe wholly to his will, it shall turne to your profite, and helpe you forwarde in the right waye that leadeth vnto euerlastyng life. ¶ Take therfore in good worthe, the chastemente of the lord, for whom the lord loueth he chastiseth. yea as s. Paul saith, he scourgeth euery sonne which he receiueth If you endure chastisement, he offereth himself vnto you as vnto his own children. what sonne is he that the father chastiseth not: If ye be not vnder correction (whereof al true children are partakers) then are ye bastardes, and not children. Therfore seyng, that when our carnal fathers do correct vs, we reuerently obey thē, shal we not now muche rather, be obedient to our spirituall father, and so liue: And they for a few daies do chasten vs after their owne pleasure, but he doth chastise vs for our profit to thentent he maye make vs partakers of his holines. These wordes good brother, are Gods wordes, and writ ten in holy Scripture for our comforte, and instruction, that we sholde pacientlye and with thankes geuing, beare our heauenly fathers Correction, whensoeuer by any maner of aduersitie, it shal please his gratious goodnes

If the pers̄ visited be veery sicke, then the Curate may ende his exhortacion in thys place.

to

to viſite vs. And there ſhoulde be no greater comforte to chriſtien perſons, then to be made like vnto chriſt, by ſufferyng patiently aduerſities, troubles, and Sickeneſſes. For he himſelfe went not vp to ioye, but firſte he ſuffered paine: hee entred not into his glorye, before he was crucified: So truly our way to eternall ioye, is to ſuffer here with Chriſte, and our dooze to entre into eternall life: is gladly to die with Chriſt, that we may ryſe againe from death and dwell with him in euerlaſtyng life. Nowe therfore, takyng your ſickeneſſe, whiche is thus profitable for you paciently: I exhorte you in the name of God, to remembre the profeſſion whiche you made vnto God, in your Baptiſme. And forasmuche as after this lyfe, there is accompte to be geuen vnto the rightuous iudge, of whome al muſt be iudged without reſpect of perſons: I require you to examine your ſelfe, and your ſtate, both towarde God and man, ſo that acculynge, and condempnyng youre ſelfe for your owne faultes, you may fynde mercy at our heauenly fathers hande, for Chriſtes ſake, and not be accuſed and condempned in that fearful iudgement. Therfore I ſhal ſhortly rehearſe the Articles of our faith, that ye may know whether you do beleue as a Chriſtien man ſhoulde, or no.

Here the miniſter ſhall reherſe the articles of the faith ſaieng thus

Doeſt thou beleue in God the father almighty.

And ſo furth as it is in Baptiſme.

This may be done before the miniſter begin his prayers as he ſhal ſe cauſe.

Then ſhal the miniſter examine whether he be in charitie, with all the worlde: exhortyng hym to forgiue from the botome of his hart, al perſons that haue offended hym, and if he haue offended other, to aſke them forgeueneſſe: And wher he hathe done iniury, or wrong to any man, that he make amendes to the vttermoſt of his power. And if he haue not afore diſpoſed his goodes, let him thē make his wil. (But mē muſt be oft admoniſhed that they ſet an order for their tēporall goodes, and landes, when they be in health.) And alſo declare his debtes, what hee oweth, and what is owyng vnto him, for diſcharging of his conſcience, and quietnes of his executours. The miniſter may not forget, nor omitte to moue the ſicke perſon, (and that moſt earneſtly) to liberalitie towarde the poore.

Here shall the sicke persone make a speciall confession, if he feele hys conscience troubled with any weighty matter. After whiche confession the prieste shall absolue him after this sorte.

OUr Lorde Jesus Christe who hath left power to hys Churche to absolue all sinners, whiche truly repente, and beleue in him: of hys greate mercie forgeue thyne offences, and by his auctoritie committed to me, I absolue the from al thy synnes. In the name of the father and of the sonne. &c. Amē

And then the prieste shal say the Collect folowyng.

Let vs praie.

MOst merciful God, whiche accordyng to the multitude of thy mercies, dost so put awai the sinnes of those whiche truly repent, that thou remēbrest them no more, open thy eie of mercie vpon this thy seruant, who most earnestly desireth pardon, and forgeuenes. Renue in him most louyng father, whatsoeuer hath ben decaied, by the fraud, and malice of the deuel, or by his owne carnall will, and frailnes, preserue, and continue this sicke membre in the vnitie of thy churche, consider his contricion, accept hys teares, asswage his paine, as shalbe sene to thee most expedient for him. And forasmuche as he putteth his full trust only in thy mercy, impute not vnto him his former sinnes, but take him to thy fauour, through the merites of thy moste derely beloued sonne Jesus Christ. Amen.

Then the minister shal saie this Psalme.

In te domine spe. Psal. xxi.

IN the Lorde haue I put my trust, let me neuer bee put to confusion, but ridde me, and deliuer me into thy ryghtuousnesse encline thine eare vnto me and saue me.

Be thou my strong holde, whereunto I may alway resorte: thou hast promysed to helpe me, for thou art my house of defence, and my Castel.

Deliuer me o my God, out of the hande of the vngodly out of the hande of the vnrightuous and cruell man.

For thou O lorde God, art the thyng that I long for:

thou

thou art my hope euen from my youth.

Through the haue I been holden vp euer ſence I was borne: thou art he that toke me out of my mothers wõbe my prayſe ſhall alway be of the.

I am become as it were a monſter vnto many: but my ſure truſte is in the.

O let my mouth be filled with thy praiſe: (that I may ſyng of thy glory) and honour, al the daie long.

Caſt me not away in the tyme of age: forſake me not when my ſtrength faileth me.

For myne enemies ſpeake againſt me, and they that laie waite for my ſoule, take their counſaill together, ſaiyng: God hath forſakẽ hym, perſecute hym, and take hym, for there is none to deliuer hym.

Go not farre from me, O GOD: my GOD, haſt the to helpe me.

Let them be confounded and periſhe, that are againſt my ſoule: let them be couered with ſhame and diſhonour that ſeke to do me euil.

As for me, I wil paciẽtly abide alway: and wil praiſe the, more and more.

My mouthe ſhall daiely ſpeake of thy righteouſnes, and ſaluacion: for I knowe no ende therof.

I wil go furth in the ſtrength of the Lorde God: and wil make mencion of thy righteouſneſſe onely.

Thou (O GOD) haſt taught me from my youthe vp vntill nowe: therfore I will tell of thy wonderous worckes.

Forſake me not (O God) in mine olde age, when I am gray headed: vntill I haue ſhewed thy ſtrengthe vnto this generacion, and thy power to all them that are yet for to come.

Thy righteouſneſſe (O God) is very high, and great thynges are they that thou haſt doen: O GOD, who is lyke vnto the:

O what great troubles and aduerſities haſt thou ſhewed me: and yet diddeſt thou turne and refreſhe me, yea, and broughteſt me from the depe of the earth againe.

Thou

Thou hast brought me to great honour: and comforted me on euery side.

Therfore will I praise the and thy faithfulnes (O GOD) playyng vpon an instrument of Musicke: vnto the will I syng vpon the Harpe, O thou holy one of Israell.

My lippes will be faine, when I syng vnto the: and so wil my soule whome thou hast deliuered.

My tongue also shal talke of thy righteousnesse al the day long: for thei are confounded & brought vnto shame, that seke to do me euil.

Glory be to the Father, and to the Sonne, and to the holy Ghoste.

As it was in the begynnyng, is nowe and euer shalbe worlde without ende, Amen.

Addyng this.

O Sauiour of the worlde, saue vs, whiche by thy crosse and precious bloude hast redemed vs, helpe vs we beseche the O God.

Then shal the Minister say.

THE almightie Lorde, whiche is a most strong tower to al them that put their trust in hym, to whom al thynges in heauen, in earth, and vnder the earth doe bowe, and obey, be nowe, and euermore thy defence, and make the knowe, and fele, that there is no other name vnder heauen geuen to man, in whome, and through whom thou maiest receiue healthe and saluacion, but onely the name of our Lorde Iesus Christe. Amen.

¶ The Communion of the Sicke.



Forasmuche as al mortal men be subiecte to many soubdein perilles, diseases, & sickenesses, and euer vncerteine what time they shal departe out of this lyfe. Therfore to thentent they may be alwaies in a readines to die, whensoeuer it shal please almightie GOD to call them, The Curates shal diligently from tyme to tyme, but specially in the plague time, exhort their Parishioners, to the ofte receiuyng in the Churche, of the holy Communion of the body and bloude of our sauiour Christ. Whiche (if they do) thei shal haue no cause in their soubdeine visitation to be vnquieted for lacke of the same. But if the sicke persone be not able to come to the Churche, and yet is desirous to receiue the Communion in his house, then he must geue knowlege ouer night, or elles early in the Morning to the Curate, signifiyng also how many be appointed to cõmunicate with hym. And hauyng a cõuenient place in the sicke mans house, where the Curate may reuerently minister, and a good nomber to receiue the Communion with the sicke persone, with all thynges necessary for the same, he shal there minister the holy Communion.

¶ The Collecte.

Almightie euerliuyng GOD, maker of mankynde, whiche doest correcte those whom thou doest loue, & chastisest euery one whome thou doest receiue, we beseche the to haue mercie vpon this thy seruaunt, visited with thy hande, and to graunt that he may take his sickenesse patiently, and recouer his bodily health (yf it be thy gracious wil) and whensoeuer his soule shal depart from the body, it may bee without spot presented vnto the: Throughe Jesus Christe our Lorde.

The

¶ The Epistle.

Heb. xij. MY sonne despise not the correction of the Lorde neither faint when thou art rebuked of hym. For whome the Lorde loueth, hym he correcteth: yea, and he scourgeth euery sonne, whom he receiueth.

¶ The Gospel.

Ihon. v. VErely, verely I say vnto you, he that heareth my worde, and beleueth on hym that sent me, hath euerlastyng life, and shall not come vnto dampnacion, but he passeth from death vnto lyfe.

¶ At the time of the distribucion of the holy Sacrament, the Priest shal first receiue the Communion hymselfe, and after minister vnto them that be appointed to communicate with the sicke.

¶ But if any man, either by reason of extremitie of sickenes, or for lacke of warnyng in dewe time to the Curate, or for lacke of company to receiue with hym, or by any other iust impediment, do not receiue the Sacramẽt of Christes body & bloud then the Curate shal instruct hym, that if he do truely repent hym of his synnes, and stedfastly beleue that Iesus Christe hath suffred death vpon the crosse for hym, and shed his bloud for his redempcion, earnestly remembryng the benefites he hath therby, and geuyng hym hartie thãkes therfore, he doeth eate and dryncke the body and bloude of our sauiour Christe, profitable to his soules health, although he doeth not receiue Sacrament with his mouthe.

¶ When the sicke person is visited, and receiueth the holy Communion al at one time, then the Priest for more expediciõ shal cut of the fourme of the visitacion at the Psalme. In the O Lorde haue I put my trust, and go streight to the Communiõ.

¶ In the tyme of plague, Swette, or suche other like contagious tymes of sickenesses, or diseases, when none of the Paroche, or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the minister may alonly communicate with hym.

The

The Ordre for the Burial of the deade:

¶ The Priest metynge the corps at the churche style, shall say: Or elles the prieſtes and clerckes shall synge, and so go either vnto the churche, or towardes the graue



I Am the resurrection and the lyfe (sayeth the Lorde) he that beleueth in me: yea, thoughe he were deade, yet shall he lyue. And whosoeuer liueth and beleueth in me, shall not dye for euer. Ihon.xi.



I Know that my redemer liueth, and that I shall rise out of the earth in the laste daye, and shalbe couered agayne with my skinne, & shall see God in my flesche: yea, and I my selfe shall beholde hym, not with other, but with these same eyes. Iob.xix



WE brought nothynge into this worlde, neither maye we cary any thynge out of this worlde. i.Tim.vi
The Lord geueth, and the Lord taketh away. Iob.i.
Euen as it hath pleased the Lord, so commeth thinges to passe: blessed be the name of the Lorde.

¶ When they come to the graue, whiles the corps is made ready to be layed into the earth, the Priest shall saye, or the Prieſtes and clerckes shall synge.



MAn that is borne of a womã hath but a shorte tyme to lyue, and is full of misery: he cõmeth vp, and is cutte downe like a floure, he flyeth as it were a shadowe, and neuer continueth in one staye. In the middest of lyfe we be in death, of whõ may we seke for succour but of the, O lord whiche for our synnes iustly art displeased: yet O Lord God moste holye, O Lorde moste mightye, O holye and moste mercifull sauioure, deliuer vs not into the bytter paynes of eternall death. Thou knowest Lorde the secretes of our hertes, shut not vp thy merciful eyes to our prayours: But spare vs Lorde most holy, O God moste Iob.ix.

mighty, O holy and mercifull sauioure, thou most wor-thy iudge eternal, suffer vs not at our last houre for any paines of death to fall from the.

¶ Then whyle the earth shalbe cast vpon the body, by some standynge by, the priest shall saye.

FOrasmuche as it hath pleased almighty god of his great mercy to take vnto him selfe the soule of oure deare brother here departed, we therefore committe his bo-dy to the ground, earth to earth, asshes to asshes, dust to dust, in sure & certaine hope of resurrection to eternall life, throughe our Lorde Iesus Christe, who shal chaunge our vile bo-dye that it may be lyke to his glorious body, accordyng to the mighty worcking, wherby he is able to subdue all thinges to him selfe.

¶ Then shalbe sayed, or songe.

I heard a voice from heauen saiyng vnto me, write from hence furth, blessed are the deade whyche dye in the Lorde: Euen so sayeth the spirite, that they rest from their labours.

Then shall folow thys lesson, taken out of the .xv. Chap. to the Corinthians, the first Epistle.

i. Cor. xv

CHriste is risen from the dead, & become the the first fruites of them that slept. For by a man came death, & by a mā came the resur rectiō of the dead. For as by Adam al dye: euen so by Christ shal all be made aliue, but euery man in his owne order. The first is Christ, thē they that are Christes at his cōming. Thē cō meth thend whē he hath deliuered vp ẽ kingdom to god the father, whē he hath put doun al rule, & al auctoritie, and power. For he mnst reigne til he haue put al his ene mies vnder his fete. The last enemy that shalbe destroy-ed is deathe. For he hath putte all thynges vnder hys fete. But when he sayeth all thinges are putte vnder him, it is manifest that he is excepted, whiche did putte

all

all thynges vnder hym. when all thynges are subdued vnto hym, then shall the sonne also hym selfe be subiecte vnto him that put al thinges vnder him, that God may be al in all, elles what do they whiche are baptised ouer the deade, if the deade ryse not at all: why are they then baptised ouer them: yea, and why stande we alway then in ieopardie: By our reioysinge which I haue in Christ Jesu our Lorde, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what auaũtageth it me, if the deade ryse not agayne: Lette vs eate and dryncke, for to morow we shall dye. Be not ye deceyued: euil wordes corrupte good maners. Awake truly out of slepe & sinne not. For some haue not the knowlege of God. I speake this to your shame. But some man wil say: how arise the dead: with what body shal thei come: thou foole, that whiche thou sowest is not quickened except it dye: And what sowest thou: thou sowest not that body that shalbe: but bare corne, as of wheate, or some other: but God geueth it a bodye at his pleasure, to euery sede his owne bodye. All flesche is not one maner of flesche, but there is one maner of flesche of men, & another maner of flesche of beastes, another of fisshes, another of byrdes. There are also celestial bodies, and ther are bodies terrestiall. But the glory of the celestial is one, and the glory of the terrestial is another. There is one maner glory of the Sunne, and another glory of the Mone, & another glorye of the starres. For one starre differeth from another in glory: so is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth agayne in honoure. It is sowen in weaknes, it riseth agayne in power. It is sowẽ a natural body, it riseth againe a spiritual body. There is a naturall body, and there is a spiritual body: as it is also written, the firste man Adam was made a liuynge soule, and the laste Adam was made a quickeninge spirite. How be it that is not firste whiche is spirituall: but that whiche is naturall, and then that whiche is spiritual. The first man is of the earth, earthye: The seconde

man is the Lorde from heauen (heauenlye.) As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the ymage of the earthye, so shall we beare the ymage of the heauenly. This saye I brethren, that flesshe and bloude cannot enherite the kingdome of God, neyther dothe corruption enherite vncorruption. Behold, I shew you a misterye. we shall not all slepe: but we shal al be chaunged, and that in a momente, in the twynkelynge of an eye by the laste trumpe. For the trumpe shal blowe, and the dead shall rise incorruptible, and we shal be chaũged. For this corruptible must put on incorruption, and this mortall must put on immortalitye. When this corruptible hath put on incorruptiõ, and this mortall hath put on immortalitye: then shall be brought to passe the sayinge that is witten. Deathe is swalowed vp in victory: Death where is thy stynge: Hell where is thy victory: The stinge of death is sinne, & the strength of synne is the lawe. But thankes be vnto God, which hath geuen vs victory, throughe our Lord Jesus Christ Therfore my deare brethren be ye stedfast and vnmouable, alwayes riche in the worke of the lord, for as much as ye knowe, howe that your laboure is not in bayne in the Lorde.

¶ The Lesson ended, the Priest shall saye.

Lorde haue mercy vpon vs.
Christe haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father whiche arte in heauen. &c.
And leade vs not into temptation.

Aunswere.

But deliuer vs from euil. Amen.

The Priest.

ALmightye God, with whom do liue the spirites of them that departe hence in the Lorde, and in whome the soules of theim that be elected, after they be deliuered from the burthen of the flesh, be in ioye

and

and felicitie. We geue the herty thãkes for that it hath pleased the to deliuer this. N. our brother, out of the miseries of this sinneful worlde, besechinge the that it may please the of thy gracious goodnes, shortelye to accomplishe the numbre of thyne electe, and to haste thy kyngdome, that we with this our brother, & all other departed in the true faith of thy holy name, may haue our perfect consummation and blisse both in body and soule, in thy eternal and euerlastinge glorye. Amen

¶ The Collect.



Merciful God, the father of our Lord Jesus Christe, who is the Resurrection and the life, in whom whosoeuer beleueth shall liue, though he dye, and whosoeuer liueth and beleueth in hun, shall not dye eternally, who also taught vs (by his holye Apostle Paule, not to be sorye as men without hope, for them that slepe in him: we mekely besech the (O Father) to raise vs from the death of sinne, vnto the life of righteousnes, that when we shall depart this lyfe, we may rest in hym, as oure hope is this our brother dothe, and that at the generall resurrection in the laste daye, we may be found acceptable in thy sight, and receiue that blessing which thy welbeloued sonne shal then pronounce, to all that loue and feare the, saying: Come ye blessed children of my father, receiue the Kyngdome prepared for you from the begynnynge of the worlde.

Graunte this we besech the, O mercifull father, throughe Jesus Christe our mediatour and redemer. Amen.

The thankes geuynge

of women after childe birthe, communely called the Churchinge of women.

¶ The woman shall come into the churche, and there shal knele downe in some cõuenient place, nigh vnto the place wher the table standeth, & the priest standing by her, shal say these wordes, or such like, as the case shall require.

FOrasmuch as it hath pleased almighty God of his goodnes to giue you safe deliueraunce, and hath preserued you in the great daunger of childe birthe: ye shall therfore geue hertye thankes vnto God and praye.

¶ Then shall the priest saye this Psalme.

I haue lifte vp mine eyes vnto the hilles, frõ whence cõmeth my helpe.

My helpe cõmeth euen from the Lorde: whiche hath made heauen and earth.

He will not suffer thy foote to be moued: and he that kepeth the, will not slepe.

Beholde, he that kepeth Israel: shal neither slumber, nor slepe.

The Lord him selfe is thy keper: the Lorde is thy defence vpon thy right hande.

So that the sonne shall not burne the by day, neither the mone by night.

The Lorde shall preserue the from al euil: yea, it is euen he that shall kepe thy soule.

The Lorde shall preserue thy goinge out, and thy cõminge in: from this time forth for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the beginninge, is now. &c.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our

Our father whiche arte. &c.

And leade vs not into temptation.

Aunswere.

But deliuer vs from euil. Amen.

Priest.

O Lorde saue this woman thy seruaunt.

Aunswere.

whiche putteth her trust in the.

Priest.

Be thou to her a stronge tower

Aunswere.

From the face of her enemye.

Priest.

Lorde heare our prayour.

Aunswere.

And let our crye come vnto the.

Priest.

¶ Let vs praye.



Almighty God, which hast deliuered this woman thy seruaunt frō the greate paine and peril of childe byrthe: Graunt we beseche thee (moste mercifull father,) that she throughe thy helpe, may bothe faythfully lyue and walke in her vocation according to thy wil in this lyfe present, and also may be partaker of euerlastinge glorye in the life to come, through Jesus Christe our Lorde. Amen.

¶ The woman that commeth to geue her thanckes must offer accustomed offerynges, and if there be a Communion, it is conuenient that she receyue the holye communion.

A Commination

againste sinners, with certaine prayers to be vsed diuers times in the yere.

After morninge prayour, the people beyng called together by the ringynge of a bell, and assembled in the churche, the englyshe Letanye shalbe sayed after the accustomed maner, whiche ended, the Priest shall go into the pulpit, and saye thus.



RETHREN, in the Primatiue church there was a godly discipline, that at the beginninge of Lent, suche persones as were notoriousse synners, were putte to open penaunce, and punyshed in thys worlde, that their soules might be saued in the day of the Lorde. And that others admonished by their exãple, might be more afrayed to offende. In the stede wherof vntill the sayde Discipline maye be restored againe (whyche thinge is much to be wished) it is thought good that at this time (in your presence) shuld be redde the generall sentences of Goddes cursinge against impenitent sinners, gathered out of the .xxvii. Chapiter of Deuteronomie, and other places of scripture. And that ye shoulde aunswere to euery sentence. Amen. To thentẽt that you being admonished of the great indignation of God against sinners: may the rather be called to earnest and true repentaunce, and maye walke more warely in these daungerous dayes, flynge from such vices, forth ewhich ye affirme wyth your owne mouthes, the curse of God to be be due.

Cursed is the mã that maketh any carued, or molten Image, an abhomination to the Lord, the worke of the handes

handes of the craftes manne, and putteth it in a secrete place to worship it.

And the people shall aunswere and saye.

Amen.

Minister.

Cursed is he that curseth father or mother.

Aunswere.

Amen.

Minister.

Cursed is he that remoueth awaye the marke of his neighbours lande.

Aunswere.

Amen.

Minister.

Cursed is he that maketh the blynde to go out of hys waye.

Aunswere.

Amen.

Minister.

Cursed is he that letteth in iudgemente the right of the straunger, of them that be fatherles, & of widowes.

Aunswere.

Amen.

Minister.

Cursed is he that smiteth his neyghboure secretely.

Aunswere.

Amen.

Minister.

Cursed is he that lyeth with his neighbours wife.

Aunswere.

Amen.

Minister.

Cursed is he that taketh rewarde, to slea the soule of innocent bloude.

Aunswere.

Amen.

Minister.

Cursed is he that putteth his trust in manne, and taketh man for hys defence, and in hys harte goeth from the Lorde.

Aunſwere.

Amen.

Miniſter.

Curſed are the vnmerciful, the fornicatours, & adulterers, & the couetous perſons, the worſhippers of ymages, ſlaunderers, drunkardes, and extorcioners.

Aunſwere.

Amen.

Miniſter.

Pſal. cxviij

NOwe, ſeyng that all they be accurſed (as the Prophete Dauid beareth witneſſe) whiche ‡ do erre, and go aſtraye from the commaundementes of GOD, let vs (remembringe the dreadful iudgment hanginge ouer our heades, and being alway at hande) returne vnto our Lorde God, with all contricion and mekenes of herte, bewaylynge and lamentynge our ſinfull life, knowledging & confeſſinge our offenſes, and ſekinge to bringe furthe worthie

Math. iii. fruictes of penaunce. For ‡ now is the Axe put vnto the roote of the trees, ſo that euery tree which bringeth not furth good fruict is hewen doune and caſt into the fire.

Hebre. x. It ‡ is a fearfull thinge to fall into the handes of the liuinge God: he ſhal poure doune raine vpon the ſinners,

Pſal. x. ‡ ſnares, fire, and brimſtone, ſtorme, and tempeſte, thys

Eſa. xxvi. ſhalbe their portion to drincke. For lo, ‡ the Lord is comen out of his place, to viſite the wickednes of ſuche as

Mala. iij. dwell vpon the earth. But ‡ who may abide the daye of his cõminge: who ſhalbe able to endure when he appereth: his fanne is in his hande, and ‡ he wil pourge his

Math iiij floore, and gather his wheate into the barne, but he wil burne the chaffe with vnquencheable fire. The ‡ day of

i. Teſſa. v the Lord cometh as a thiefe vpon the night, and when men ſhall ſay peace, and all thinges are ſaufe: then ſhal ſoubdeinly deſtruction come vpon theim, as ſorowe co-

Rom. ii. meth vpon a woman traueilinge with childe, and they ſhal not eſcape. Then ‡ ſhal appere the wrath of God in the day of vengeaũce, which obſtinate ſinners, through

the

the stubburnenes of their hert, haue heaped vnto them selfe, whyche despised the goodnes, pacience, and longe sufferaunce of God, when he called them continually to repentaunce. Then ‡ shall they call vpon me sayeth the Lorde, but I will not heare: they shall seke me early, but they shall not finde me, & that bicause they hated knowledge, & receyued not the feare of the Lorde, but abhorred my counsail, and despised my correction: then shal it be to late to knocke, when the doze shall be shutte, and to late to crye foz mercye, when it is the time of Justice. O terrible voice of most iust iudgement, whiche shalbe pronounced vpon them, when it shalbe saide vnto them: Go ‡ ye cursed into the fire euerlasting, whiche is prepared foz the Deuil and his aungels. Therfoze ‡ brethren take we hede by time, while the day of saluation lasteth foz the night cõmeth, when none can worke: but ‡ let vs while we haue the light, beleue in the lighte, and walke as the childzen of the lighte, that we be not cast into the vtter darckenes, where is weppynge, and gnasshynge of teeth. ‡ Let vs not abuse the goodnes of GOD, whiche calleth vs mercifullye to amendement, and of his endlesse pitye promysed vs forgyuenesse of that whyche is paste: If (wyth a whole mynde and true hearte) we returne vnto hym. Foz ‡ thoughe our sinnes be red as scarlet, they shalbe as whyte as snowe, and thoughe they be lyke purple, yet shall they be as white as wolle. Turne ‡ you cleane (saieth the Lozd) from all your wickednes, and your synne shal not be your destruction. Cast away from you all your vngodlines that ye haue done: make you newe heartes, and a newe spirite: wherefoze will ye dye, O ye house of Israell: Seynge that I haue no pleasure in the deathe of him that dyeth (sayeth the Lorde God.) Turne you then, and you shall liue. Although we ‡ haue sinned, yet haue we an aduocate wyth the father, Jesus Christe the ryghtuousse, and he it is that obteyneth grace foz our synnes, ‡ foz he was wounded foz our offences, and smitten foz our wickednesse. Let vs therfoze returne vnto hym, who is the mercyfull receyuer of

Prou.i.

Mat.xxv.

ij.Cor.vi.

Ihon.ix.

Math.xxv

Esai.i.

exe.xxviij

i.Iohn.ii.

Esai.liii.

of al true penitent sinners, assuring our self, that he is redy to receiue vs, and most willyng to pardone vs, yf we come to him, with faithful repentaunce. If we wyl submit our selues vnto him, and fromhence furthe walke in his waies. If we wil take his *easy yoke, and light burthen vppon vs to folowe him in lowlines, Patience, and charitie, and be ordered by the gouernaunce of hys holy spirite, seekyng alwaies his glory, and seruyng him duely in our vocation with thankes geuing. This if we doe Christ wil deliuer vs from the curse of the law, and from the extreme malediction, whiche shall light vpon theim, that shalbe set on the left hande, and he wyl set vs on hys *right hande, and geue vs the blessed benediction of hys father, commaundyng vs to take possession of hys glorious Kyngdome, vnto the whiche he vouchesaufe to bryng vs all, for his infinite mercy.

Mat. xi.

Mat. xiij.

Then shall they all knele vpon their knees: and the Priestes, and Clerckes knelyng (where thei are accustomed to saie the Letany) shall say this Psalme, Miserere mei Deus.

Psal. li.



Aue mercy vpon me o God, after thy great goodnes, according to the multitude of thy mercies, do away mine offences.

Wash me throughly from my wickednes and clense my from my synne.

For I acknowlege my faultes, and my sinne is euer before me.

Against the onely haue I synned, and done this euell in thy sight, that thou mightest be iustified in thy saieng and clere when thou art iudged.

Beholde, I was shapen in wickednesse, and in Synne hath my mother conceiued me.

But lo, thou requirest truthe in inwarde parties, and shalt make me to vnderstande wisdome secretly.

Thou shalt Pourge me wyth Hysope, and I shall bee cleane, thou shalt washe me, and I shalbee whiter then Snowe.

Thou shalt make me heare of ioy and gladnesse: that

the

the bones whiche thou haſt broken may reioyce.

Turne thy face from my ſinnes: and put oute all my miſdedes.

Make me a cleane herte (O God:) and renue a ryght ſpirite within me.

Caſt me not away from thy preſẽce: and take not thy holy ſpirite from me.

O geue me the comforte of thy helpe agayne: and ſtablyſhe me with thy free ſpirite.

Then ſhall I teache thy wayes vnto the wicked: and ſinners ſhalbe conuerted vnto the.

Deliuer me from bloude giltines (O God) thou that art the God of my healthe: and my tongue ſhall ſinge of thy righteouſnes.

Thou ſhalt open my lippes (O Lord) my mouth ſhal ſhew thy praiſe.

For thou deſireſt no ſacrifice, els would I geue it the: but thou delighteſt not in burnt offeringe.

The ſacrifice of God is a troubled ſpirite: a broken & a contrite herte O God, ſhalte thou not deſpiſe.

O be fauourable & gracious vnto Sion: builde thou the walles of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſſe, with the burnt offeringes & oblations: then ſhall they offer yonge bullockes vpon thine aultare.

Glory be to the Father, and to the Sonne, and to the holy Ghoſte.

As it was in the beginninge, is now, and euer ſhalbe world without ende. Amen.

Lorde haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Aunſwere.

But deliuer vs from euil. Amen.

Miniſter.

O Lorde ſaue thy ſeruauntes.

Aunſwere

Aunswere.

whiche put their trust in the.

Minister.

Sende vnto them helpe from aboue.

Aunswere.

And euermore mightely defende them.

Minister.

Helpe vs, O God oure sauioure.

Aunswere.

And for the glorye of thy names sake deliuer vs, be merciful vnto vs sinners, for thy names sake.

Ministre.

O Lorde heare our prayours.

Aunswere.

And let our crye come vnto the.

¶ Let vs praye.



Lord, we beseche the mercifully heare our prayers, and spare all those which confesse their synnes to the, that they (whose cõsciences by sinne are accused) by thy merciful pardon may be absolued, throughe Christ our Lorde. Amen



Moste myghty God, and mercifull father, which hast compassion of all men, and hatest nothinge that thou hast made: which wouldest not the death of a sinner, but that he should rather turne from sinne, & be saued: mercifully forgeue vs our trespasses, receiue and comforte vs, whiche be grieued and weried with the burden of our sinne. Thy propertye is to haue mercye, to the onelye it apperteineth to forgeue sinnes: spare vs therfore good Lorde, spare thy people whome thou hast redemed. Enter not into iudgement with thy seruauntes, which be vile earth, and miserable synners, but so to turne thine yze frõ vs which mekely knowlege our vilenes, and truly repent vs of our fautes: so make haste to helpe vs in thys worlde, that we may euer liue wyth the in the worlde to come, through Iesus Christe our Lorde. Amen.

Then

Then shall the people saye this that foloweth after the minister.

TUrne thou vs, O good Lorde, and so shal we be turned: be fauourable (O Lorde) be fauourable to thy people, which turne to the, in weping, fastynge, and prayeng, for thou art a merciful God, full of compassion, longe sufferynge, and of a greate pitie. Thou spareſt when we deserue punishmente, and in thy wrathe thinckeste vpon mercye. Spare thy people good lord, spare theym, and let not thy heritage be brought to confusion: heare vs (O Lorde) for thy mercye is great, & after the multitude of thy mercies loke vpon vs.

BRITISH MUSEUM



The Forme

and maner of makyng, and consecrating Bishoppes Prieſtes, and Deacons.

Anno a ſalutifero Virginis partu.

1552.

¶ The Preface.

IT is euident vnto all men diligently readmg holy ſcripture, and auncient autours, that from thapoſtles tyme, there hath bene theſe ozders of miniſters in Chzi ſtes churche. Biſhoppes, Pzeſtes and Deacons: Whiche Offices, wer euermoze had in ſuche reue= rente eſtimation, that no man by hys owne pzuate Aucthozytie, might pzeſume to execute any of theim, excepte he were firſt called tried, examined, and knowen to haue ſuche qualities, as were requiſite foz theſame: And alſo by Pub= lique Pzaier, with impoſition of handes, appzoued and admitted there unto. And therfoze, to thentent, theſe ozders ſhoulde be continued, and reuerently vſed, and eſtemed in this Churche of Englande, it is requi= ſite, that no man not beyng at this pzeſẽt, Biſhop, Pzieſte, noz Deacon ſhall execute any of them, except hee bee called, tried, examined, and ad= mitted, accozdyng to the fozme, hereafter folowynge. And none ſhalbee admitted a Deacon, excepte he be. xxi. yeres of Age at the leaſte. And e= uery man whiche is to be admitted a Pzieſt, ſhalbe full foure and twenty yeres olde. And euery manne whiche is to be conſe= crated a Biſhoppe, ſhalbe fully thirtie yeres of age. And the Biſhoppe knowyng (either by hymſelfe, oz by ſufficient teſtimony) any manne to be of ver= tuous conerſation, and without cryme, and after examination, and triall findyng hym learned in the Latine Tongue, and ſuffciently inſtruc= ted in holye ſcriptu= re, maie v= pon a Son= daie, oz Holie daie in the face of the Chur= che, admitte hym a Deacon, in ſuche manner, and fourme, as hereafter foloweth.

The forme and maner of Orderyng of Deacons:

Fyrste when the day appointed by the Bishoppe is come, ther shalbe an exhortacion, declaryng the dutie, and office, of such as come to be admitted ministers, howe necessary suche Orders are in the Churche of Christe. And also, howe the people oughte to esteme them in their vocation.

After the exortacion ended, the Archedeacon, or his deputy shall present suche as come to the Bishop to be admitted, saieng these wordes.

REuerende father in GOD, I present vnto you, these persounes presente, to bee admitted Deacons.

The Bishoppe.

TAke hede that the persones, whome ye present vnto vs, be apt, and mete for their learnyng and godly conuersation, to exercise their ministery duelye to the honour of God, and edefieng of his churche.

The Arche Deacon shal aunswer.

I haue enquired of them, and also examined theym, and thynke them so to be.

And then the Bishoppe shal say vnto the People.

BRethren if ther be any of you, who knoweth any impediment, or notable crime, in any of these persons presented to be ordred deacons for the whiche he ought not to bee admitted to the same, let him come further in the name of God, and shewe what the crime, or impediment is.

AND if any greate cryme, or impediment be obiected, the Bishoppe shal surcease from Orderyng that person, vntil suche tyme as the partie accused shall trie himself clere of that cryme.

THen the Bishoppe commendyng suche as shalbe founde mete to be Ordered, to the prayers of the congregation, with the Clercke, and people present, shal saie, or Sing the Letany, as folowweth with the prayers.

The

The Letany and

and Suffrages.



GOD the father of heauen: haue mercy vpon vs miserable synners.

O God the father of heauen. &c

O God the sonne, redemer of the worlde: haue mercie vpon vs miserable synners.

O God the sonne redemer of. &c.

O God the holy Ghoste, procedyng from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost, procedyng from. &c.

O holy, blessed, and glorious trinitie, thre persons and one God: haue mercie vpon vs miserable synners.

O holy blessed and glorious Trinitie, thre persones. &c.

Remembre not Lorde our offences, nor the offences of our forefathers, neither take thou vengeaunce of our synnes: spare vs good Lorde, spare thy people whome thou hast redemed with thy most precious bloude, and be not angrie with vs for euer.

Spare vs good Lorde.

From al euil and mischief, from synne, from the crafte and assaultes of the Deuill, from thy wrath, and frō euerlastyng dampnacion.

Good Lorde deliuer vs.

From all blyndnes of harte, from pride, vaine glory, and hypocrisy, from enuie, hatred, and malice, & all vncharitablenes.

Good Lorde deliuer vs.

From Fornication and all other deadlye Synne, and from all the deceiptes of the worlde, the flesche, and the Deuil.

Good Lorde deliuer vs.

From lightenynges and tempestes, from plague, pestilence and famine, from battaill and murther, and frō soubdeine death.

Good Lorde deliuer vs.

From al sedicion and priuey conspiracie, from the tyrannie of the Bishop of Rome, and al his detestable enormities, frō al false doctrine and heresy, from hardnes of harte, & contempte of thy worde and commaundement.

Good Lorde deliuer vs.

By the misterie of thy holy Incarnation, by thy holy Natiuitie and circumcision, by thy Baptisme, fastyng, and temptacion.

Good Lorde deliuer vs.

By thine agonie and bloudie swete, by thy crosse, and passion, by thy precious deathe, and buriall, by thy glorious resurrection, and ascention, and by the cōmyng of the holy Ghoste.

Good Lorde deliuer vs.

In al time of our tribulacion, in al time of our welth, in the houre of death, and in the day of iudgement.

Good Lorde deliuer vs.

We synners do beseche the to heare vs (O Lord God) and that it may please the to rule and gouerne thy holy Churche vniuersally, in the right way.

We beseche the to heare vs good Lorde.

That it may please the, to kepe Edwarde the sixte thy seruaunt our Kyng, and gouernour.

We beseche the to heare vs good Lorde.

That it may please the to rule his harte in thy faith, feare, and loue, that he may alwaies haue affiaunce in the, and euer seke thy honour and glorie.

We beseche the to heare vs good lorde.

That it may please the to be his defendour and keper, geuyng hym the victory ouer al his enemies.

We beseche the to heare vs good Lorde.

That it may please the to illuminate all Bishoppes, Pastours, & Ministers of the Churche, with true knowlege, and vnderstandyng of thy worde, and that both by their preachyng and liuyng, they may sette it furth, and shewe it accordyngly.

We

We beſeche the to heare vs good Lorde.

That it maie pleaſe the to bleſſe theſe men, and ſende thy grace vpon theym, that they maie duely execute the office, now to be committed vnto them, to the edifieng of thy Churche, and to thy honour, praiſe, and glorie.

We beſeche the to heare vs good Lorde.

That it may pleaſe the to endue the lordes of the Counſaill, and al the nobilitie, with grace, wiſedome, and vnderſtandyng.

We beſeche the to heare vs good Lorde.

That it may pleaſe the to bleſſe and kepe the Magiſtrates, geuyng them grace to execute iuſtice, & to maintaigne truth.

We beſeche the to heare vs good Lorde.

That it may pleaſe the to bleſſe, & kepe all thy people.

We beſeche the to heare vs good Lorde.

That it may pleaſe the to geue to all nations, vnitie, peace and concorde.

We beſeche the to heare vs good Lorde.

That it may pleaſe the to geue vs an harte, to loue, and dreade the, and diligently to lyue after thy commaundementes.

We beſeche the to heare vs good Lorde.

That it may pleaſe the to gyue all thy people encreaſe of grace, to heare mekely thy worde, & to receiue it with pure affection, & to bryng furth the fruites of the ſpirite.

We beſeche the to heare vs good Lorde.

That it maie pleaſe the, to bring into the way of truth all ſuche as haue erred, and be deceiued.

We beſeche the to heare vs good Lorde.

That it maie pleaſe the, to ſtrengthen ſuche as dooe ſtande, and to comfort, and helpe the weake harted, and to raiſe theym vp that falle, and finally to beate doune Sathan vnder our fiete.

We beſeche the to heare vs good Lorde.

That it may pleaſe the, to ſuccour, helpe, and comfort all that be in daunger, neceſſitie, and tribulation.

We beſeche the to heare vs good Lorde.

That it maie pleaſe the to preſerue all that trauaile by lande, or by water, al women labouryng of childe, al

ſicke perſones, and young childzan, and to ſhewe thy pi-
tie vpon al pziſonners, and captiues.

We beſeche the to heare vs good Lozde.

That it may pleaſe the to defend, and pzouide foz the fatherleſſe childzen and widowes, and al that be deſolat and oppzeſſed.

We beſeche the to heare vs good Lozde.

That it may pleaſe the, to haue mercy vpon all men.

We beſeche the to heare vs good Lozde.

That it maie pleaſe the, to fozgiue our enemies, perſe-
cutours, and ſlaunderers, and to turne their hartes.

We beſeche the to heare vs good Lozde.

That it maie pleaſe to giue, and pzeſerue to our vſe, the kyndly frutes of the earth, ſo as in due tyme we may enioy them.

We beſeche the to heare vs good Lozde.

That it maye pleaſe the to geue vs true repentaunce, to fozgeue vs al our ſinnes, negligences, and ignozaun-
ces, and to endue vs withe grace of thy holy ſpirite, to a-
mende our liues, accozdyng thy holy wozde.

We beſeche the to heare vs good Lozde.

Sonne of God, we beſeche the to heare vs.

Sonne of God: we beſeche the to heare vs.

O Lambe of God, that takeſte away the ſinnes of the wozlde.

Graunt vs thy peace.

O Lambe of God that takeſt away the ſynnes of the wozlde.

Haue mercy vpon vs.

O Chziſte heare vs,

O Chziſt heare vs.

Lozde haue mercy vpon vs:

Lozde haue mercy vpon vs.

Chziſte haue mercy vpon vs:

Chziſt haue mercy vpon vs.

Lozde haue mercy vpon vs.

Lozde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptacion.

But deliuer vs from euell,

¶ The Uersicle.

O Lorde, deale not with vs after our sinnes.

Thaunswere.

Neither rewarde vs after our iniquities.

¶ Let vs praie.

 God merciful father, that despisest not the sighyng of a contrite harte, nor the desire of suche as be sorowefull, mercifully assiste our praiers, that we make before the, in al our troubles, and aduersities, whensoeuer they oppresse vs, and gratiously heare vs, that those euelles, whiche the craftie and subtiltie of the deuel, or man, worketh against vs, be brought to nought and by the prouidente of thy goodnesse, they may be dispersed, that we thy Seruauntes being hurt by no persecutions, may euermore geue thankes to the, in thy holy Churche, through Iesus Christe our Lorde.

O Lorde, arise, helpe vs, and deliuer vs for thy names sake.

God, we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddeste in their daies, and in the olde time before them.

O Lorde arise, helpe vs, and deliuer vs for thyne honour.

Glory be to the father, and to the sonne, and to the holie Ghost.

As it was in the begynnynge, is nowe and euer shalbee worlde without ende, Amen.

From our enemies defende vs, O Christe.

Graciously loke vpon our afflictions,

Pitifully beholde the sorowes of our harte.

Mercifully forgeue the sinnes of thy people.

Fauourably with mercy, heare our prayers.

O sonne of Dauid, haue mercy vpon vs.

Both now, and euer, vouchesaufe, to heare vs, O Christ.

Graciously heare vs O Christe.

Graciously heare vs, O Lorde Christ.

The Uersicle.

O Lorde let thy mercy be shewed vpon vs.

The Aunswere.

As we do put our trust in the.

Let

¶ Let vs praie.



E humbly beseche the o father, mercifully to loke vppon our infirmities and for the glory of thy names sake, turne from vs all those euelles, that we most ryghtuously haue deserued, and graunt that in all our troubles, wee maie putte oure whole truste and confidence in thy mercy, and euermore serue the in holines, and purenes of lyuyng, to thy honour and glory, through our only mediatour, and aduocate, Jesus Christ our Lorde. Amen.



Lmighty god, which hast geuen vs grace, at this time with one accord to make our common supplications vnto thee, & doest promise, that when ii. or. iii. be gathered in thy name, thou wilte graunte their requestes, fulfil, now O Lorde, the desires, and peticions of thy seruauntes as may be most expedient for theym, grauntyng vs in this worlde knowlege of thy truethe, and in the worlde to come, life euerlastyng. Amen.

¶ Then shalbe saide also this that foloweth.



Lmighty God, which by thy deuine prouidence, hast appointed diuers ordres of ministers in the churche, and diddest enspire thine holy Apostles, to choose vnto this ordre of Deacons, the first martir. S. Stephen, with other, mercifully beholde these thy seruauntes, nowe called to the like office, and administration, replenish thē so with the truthe of thy Doctrine, & innocencie of lyfe, that both by word, and good example, thei may faithfully serue the in this Office, to the Glorye of thy name, and profite of the congregation, through the merites of our Sauiour Jesu Christ, who liueth, and reigneth with the, and the holye Ghost, nowe, and euer. Amen.

¶ Then shalbe song, or saide, the Communion of the day, sauyng the Epistle shalbe redde, out of Timothe as foloweth.

Lykewise



Ykewise, muſt the miniſtres be honeſte, not doble tonged, not geuen to muche wine neither gredy of filthy lucre, but holdynge the miſtery of the faithe, with a pure cõſcience. And let thẽ firſt be proued, and then let thẽ miniſter, ſo that no man bee able to reproue thẽ. Euen ſo muſt their wifes be honeſt, not euell ſpekers but ſober and faithful in al thinges. Let the deacons bee the huſbandes of one wife, and ſuch as rule their childrẽ wel and their owne houſholdes. For they that Miniſter wel get themſelues a good degre, and a great libertie in the faith which is in Chriſt Jeſu. Theſe thinges write I vnto the, truſting to come ſhortly vnto the, but & if I tary long, that thẽ thou maiſt yet haue knowlege howe thou oughteſt to behaue thy ſelf in the houſe of God, which is the congregatiõ of the liuing god, the piller, & ground of truth. And without doubt, gret is that miſtery of godlynes, god was ſhewed in the flesh, was iuſtified in the ſpirit, was ſene emõg the angels, was preched vnto the gẽtiles, was beleued on in the world, & receiued vp in glory

Or els this, out of the .vi. of the Actes.



Hen the .xii. called the multitude of the diſciples together, and ſaid, it is not mete that we ſholde leaue the worde of god and ſerue tables. wherfore brethrẽ, loke ye out emõg you .vii. men of honeſt report, and ful of the holy Ghoſte, and wiſedome, to whome we may commit this buſines, but we wil geue our ſelues cõtinually to praier, and to thadminiſtration of the worde And that ſaieng pleaſed the whole multitude. And thei choſe Stephen, (a man ful of faithe, and ful of the holye ghoſt) and Philippe, and Procorus, and Nichanor, and Timon, and Permenas, and Nicholas, a conuert of Antioche. Theſe they ſet before Thapoſtles, and when they had praied, they laied their handes on theim. And the worde of God encreaſed, and the nombre of the diſciples multiplied in Jeruſalem greatly, and a great companye of the prieſtes, ware obedient vnto the faith.

And

¶ And before the Gospel, the Bishop sittyng in a Chaire, shall cause the othe of the kynges supremacie, and against the vsurped power and aucthoritie of the Bishop of Rome, to be ministred vnto euery of theim that are to be ordred.

¶ The othe of the kynges Supremacie.

I Fromhencefurth, shal vtterly renounce, refuse, relinquyshe, and forsake the Byshoppe of Rome, and his aucthoritie, power, and iurisdiction. And I shall neuer consent, nor agree, that the Bishoppe of Rome shall practise, exercise, or haue any maner of Aucthoritie, Jurisdiction, or power, within this Realme, or any other the kynges dominions, but shall resiste the same at al tymes to thuttermost of my power. And I fromhencefurth, wil accept repute, and take, the kinges Maiesty to be thonly supreme head in earth, of the churche of Englande: and to my conning, wit, and vttermost of my power, without guile fraude, or other vndue meane: I wil obserue, kepe, maintein, and defend, the whole effectes, and contentes, of al and singuler actes, and Statutes made, and to be made, within this Realme, in derogation, extirpation, and extinguishment of the B. of Rome, and his authoritie, and al other actes and statutes, made or to be made, in conformation, and corroboration, of the kinges power, of the supreme hed in earth, of the churche of Englande, and thys wil I do against al maner of persõs, of what estate, dignitie, or degre, or condicion thei be, and in no wise, do nor attempte, nor to my power suffer to bee done, or attempted, directly, or indirectlye, any thyng or thynges, pryuyly, or appertly, to the let, hindraunce, damnage, or derogation therof, or any parte therof, by any maner of meanes, or for any maner of pretence. And in case any othe bee made, or hathe bene made by me, to any persone, or persones, in maintenaunce, defence, or fauour of the Bishop of Rome, or his aucthoritie, Jurisdiction, or power, I repute the same, as vayne, and adnichilate, so help me God: Through Jesus Christ.

Then

Then shal the Bishop examine euery one of them, that are to be ordered, in the presence of the people, after this maner folowynge.

DO you truste that you are inwardlye moued by the holy ghost, to take vpon you this office, and ministration to serue God, for the promotynge of his glory, and the edifiyng of his people:

Aunswere:

I trust so.

The Bishop.

Do ye thinke that ye truly be called according to the will of our Lord Jesus Christ, and the due order of this realme to the ministery of the churche:

Aunswere.

I thinke so.

The Bishop:

Do ye vnfeynedly beleue al the canonical scriptures, of the olde and new testament:

Aunswere.

I do beleue.

The Bishop.

wil you diligently reade the same vnto the people assembled in the churche, where you shall be appoynted to serue:

Aunswere.

I will.

The Bishop.

IT perteyneth to thoffice of a Deacō in the churche where he shalbe appointed, to assist the priest in diuine seruice, and specially when he ministreth the holy communiō, and to helpe him in distribution thereof, & to read holy Scriptures and Homelies in the cōgregation, & to instructe the youthe in the Cathechisme, to Baptise & to preache, if he be admitted therto by the Bishop. And furthermore, it is hys office where prouision is so made, to serche for the sicke, pore, and impotent people of the Parysh, and to intimate their estates,

tes, names, and places where they dwell, to the curate, that by his exhortation they may be releued by the Parish, or other conuenient almose: will you do this gladly and willingly?

Aunswere.

I will so do by the helpe of God.

The Bishop.

Will you apply al your diligence to frame and fashiō your owne liues, and the lyues of all your family accordinge to the doctrine of Christe, and to make both your selues and them (as much as in you lieth) wholsome examples of the flocke of Christ?

Aunswere.

I wyll so do the Lorde beynge my helper.

The Bishop.

Will you reuerently obey your Ordinarye and other chiefe ministers of the churche, and theim to whom the gouernemēt & charge is committed ouer you, folowing with a glad minde and will their godly admonitions?

Aunswere.

I wil thus endeuour my selfe, the lord beyng my helper

Then the Bishop laiyng his hand seuerally vpon the head of euery of them, shall saye.

Take thou authoritie to execute thoffice of a Deacō in the church of god committed vnto the: in the name of the father, the sonne, and the holy ghost. Amen.

Then shall the Bishop deliuer to euery one of theim the new testament, sayinge.

Take thou authoritie to read the gospell in the chuche of God, & to preache the same, if thou be therunto ordinarilye commaunded.

Then one of them appoynted by the Bishop, shall read the Gospel of that day.

Then shall the Bishop procede to the cōmunion, and all that be ordered, shal tary & receiue the holy cōmunion the same daye wyth the Bishop.

The communion ended, after the lacke collect and immediatly before the benediction, shalbe sayde this collect folowynge.

Almighty

ALmightie God geuer of all good thynges, whiche of thy great goodnes haſt vouchedſauſe to accepte, and take theſe thy ſeruauntes vnto the Office of Deacõs in thy church make them, we beſeche the, O Lorde, to be modeſt, humble, and conſtant in their Miniſtracion, to haue a ready wil to obſerue al Spiritual diſcipline, that they hauyng alwaies the teſtimonie of a good conſciẽce and continuyng euer ſtable & ſtrong in thy ſonne Chriſt, may ſo wel vſe them ſelues in this inferiour Office, that they may be founde worthy to be called vnto the higher miniſteries in thy Churche: through the ſame thy ſonne our Sauiour Chriſte, to whome be glory, and honour, worlde without ende, Amen.

¶ And here it muſt be ſhewed vnto the Deacon, that he muſt continue in that Office of a Deacon, the ſpace of a whole yere at the leaſte (excepte for reaſonable cauſes, it be otherwiſe ſeen to his Ordinary) to thentẽt he may be perfecte, and wel expert in the thynges apperteinyng to the Eccleſiaſtical adminiſtracion, in executyng whereof, if he be founde faithful and diligent, he may be admitted by his Dioceſan to the order of Prieſthode.

¶ The fourme of orderyng Prieſtes.

WHen the exhortacion is ended, then ſhall folowe the Communion. And for the Epiſtle ſhalbe red out of the twentieth Chapiter of the Actes of the Apoſtles, as foloweth.

FRom Mileto, Paule ſent meſſengers to Epheſus, and called the elders of the cõgregacion. whiche when they were come to him, he ſaid vnto them. Ye know that frõ the firſt daie that I came into Aſia, after what maner I haue been with you at all ſeaſons, ſeruyng the Lord with al humblenes of mind, & with many teares, and temptacions, whiche happened

vnto me by the layinges awayt of the Jewes, because I wold kepe back nothing that was profitable vnto you, but to shew you and teach you openly, throughoute euery house: wytnessinge both to the Jewes, and also to the Grekes, the repentaunce that is towarde God, and the faythe whiche is toward our Lorde Jesus. And nowe beholde, I go bound in the Spirite vnto Jerusalem, not knowinge the thinges that shall come on me there, but that the holy ghost witnesseth in euerye citye, sayinge: that bandes and trouble abide me. But none of these thinges moue me, neither is my life deare vnto my selfe, that I might fulfyll my course with ioye, and the ministration of the word which I haue receyued of the lord Jesu, to testifye the gospell of the grace of GOD. And nowe behold, I am sure that henceforth ye all (through whom I haue gone, preachinge the kingdome of God) shall see my face no more. wherfore I take you to record this day, that I am pure from the bloud of all men. For I haue spared no laboure, but haue shewed you all the counsaill of God. Take hede therfore vnto your selues, and to all the flocke emong whom the holy Ghost hath made you ouerseers, to rule the congregation of GOD whiche he hath purchased wyth hys bloude. For I am sure of this, that after my departing, shal greuous wolues enter in emong you, not sparing the flocke. Moreouer, of your owne selues shall men aryse, speakynge peruerse thynges, to drawe disciples after them. Therfore awake, and remembre that by the space of three yeres I ceassed not to warne euerye one of you nyght and daye with teares.

And now brethren, I cõmende you to God, and to the word of his grace, whyche is able to builde further, and to geue you an inheritaunce emong al them whych are sanctified. I haue desiered no mans syluer, golde, or vesture. yea, you know your selues that these hãdes haue ministred vnto my necessities, & to them that were wyth me. I haue shewed you all thynges, how that so labouring, ye ought to receiue ỹ weake, & to remẽbre the wor-

des

des of the Lorde Jeſu, how that he ſaid: It is more bleſſed to geue, then to receiue.

¶ Or els this thyrde chapiter of the fyrſt Epiſtle to Timothe.

THis is a true ſaiyng: If an man deſire the office of a Biſhoppe, he deſireth an honeſt worcke. A Biſhop therfore muſt be blameleſſe, the huſbande of one wife, diligent, ſober, diſcrete, a keper of hoſpitalitie, apte to teache, not geuen to ouer muche wine, no fighter, not gredy of filthy lucre: but gentle, abhorryng fighting, abhorringe couetouſnes, one that ruleth well his own houſe, one that hath children in ſubiectiō with all reuerence. For if a man can not rule his owne houſe, how ſhal he care for the congregation of God? He maye not be a yonge ſcholer, leſt he ſwell, & fall into the iudgmente of the euill ſpeaker. He muſt alſo haue a good report of them whiche are without, leſt he fall into rebuke and ſnare of the euil ſpeaker. i. Tim. iii.

Likewiſe muſt the miniſter be honeſt, not double tonged, not geuen vnto muche wyne, neither gready of filthy lucre, but holding the miſterye of the fayth, wyth a pure conſcience, and let them firſte be proued, and then let thē miniſter, ſo that no man be able to reproue them.

Euen ſo muſt their wiues be honeſt, not euil ſpeakers, but ſobre and faythfull in all thinges. Let the Deacons be the huſbandes of one wyfe, & ſuche as rule their children wel, and their owne houſholdes. For they that miniſter wel, get them ſelues a good degre, and great liberti e in the fayth, which is in Chriſt Jeſu.

Theſe thinges write I vnto the, truſting to come ſhortly vnto the: but & if I tary longe, that then thou mayeſt haue yet knowledge, howe thou oughteſt to behaue thy ſelfe in the houſe of God, whiche is the congregation of the liuing God, the piller & ground of truth. And without doubte, greate is the miſterye of Godlines: GOD was ſhewed in the fleſhe, was iuſtified in the Spirite, was ſene amonge the Aungels, was preached vnto the

Gentiles, was beleued on in the worlde, and receiued vp in glorye.

¶ After this shalbe redde for the Gospell, a pece of the last chapiter of Mathew, as foloweth.

Ma.xxviii

IEsus came and spake vnto them, sayinge: All power is geuen vnto me in heauen, & in earth. Go ye therfore and teach all nacions, Baptisynge them in the name of the father, & of the Sonne, and of the holy ghoste. Teachynge them to obserue al thinges whatsoeuer I haue commaunded you. And lo, I am with you alway, euen vntil the ende of the worlde.

¶ Or els this that foloweth, of the.x. Chapiter of John.

VErily, Verily, I say vnto you: He that entereth not in by the doore into the Shepefolde, but climbeth vp some other way, the same is a thiefe and a murtherer. But he that entreth in by the doore, is the Shepeherde of the Shepe, to him the porter openeth, and the shepe heareth his voyce, & he calleth hys owne shepe by name, and leadeth them out: And when he hath sent forth his owne shepe, he goeth before them and the Shepe folowe him, for they know his voyce. A straunger will they not folowe, but will flye from hym, for they know not the voyce of straungers. This Prouerbe spake Jesus vnto them, but they vnderstode not what thynges they were, whiche he spake vnto them. Then saide Jesus vnto them agayne. Verely, verely, I say vnto you, I am the doore of the Shepe. All (euen as many as came before me) are Theues and murtherers: but the Shepe did not heare them. I am the doore, by me if any man enter in, he shall be saufe, and go in and out, and finde pasture. A thiefe cõmeth not but for to steale, kill, & to destroye. I am come that they might haue life, and that they might haue it more aboundauntly. I am the good shepeherde: a good Shepeherd geueth his life for the shepe. An hired seruaunte, and he whyche is not the Shepeherd (neither the Shepe are his owne) seeth

the

the woulfe commynge, and leaueth the ſhepe and flyeth and the woulfe catcheth and ſcatereth the ſhepe. The hired ſeruaunt flieth, becauſe he is an hired ſeruaunte, & careth not for the ſhepe. I am the good ſhepeherde, and knowe my ſhepe, and am knowen of mine. As my Father knoweth me, euen ſo knowe I alſo my father. And I geue my life for the ſhepe, and other ſhepe I haue whiche are not of this folde. Them alſo muſt I bryngе, and they ſhal heare my voyce, and there ſhal be one fold, and one ſhepeheарde.

¶ Or els this, of the.xx. Chapiter of John.

THe ſame day at nyght, which was the firſt day of the Sabbothes, whē the doores were ſhutte (where the diſciples were aſſembled together for feare of the Jewes) came Jeſus, & ſtode in the middes, & ſaid vnto thē: Peace be vnto you. And whē he had ſo ſaid he ſhewed vnto theim his handes, & his ſide. Then were the Diſciples glad, when they ſaw the Lord. Then ſaid Jeſus vnto theim againe: Peace be vnto you. As my father ſent me, euen ſo ſende I you alſo. And when he had ſaid thoſe woordes, he breathed on theim, and ſaide vntō them: Receiue ye the holy ghoſte, whoſoeuers ſynnes ye remitte, they are remitted vnto theim, and whoſoeuers ſynnes ye retayne, they are retayned.

When the Goſpel is ended, then ſhalbe ſayd, or ſonge.

COme holy Ghoſte, eternal GOD, proceding from aboue:

Both from the father and the Sonne, the God of peace and loue.

Viſite our mindes, & into vs, thy heauēly grace inſpyre.

That in all truthe and Godlineſſe, we may haue true deſyre.

Thou art the very comforter, in all wo and diſtreſſe.

The heauenly gift of God moſt highe, which no tongue can expreſſe.

The fountaine and the liuely ſpring, of ioye celeſtial.

The fyre ſo bryghte, the Loue ſo cleare, and Vnction

ſpirituall.

Thou in thi giftes art manifold, wherby Chriſtes church doth ſtande.

In faithful hertes writyng the lawe, the finger of Gods hande.

According to thy promes made, thou geueſt ſpeach of grace.

That through thy helpe the prayſe of GOD, may ſounde in euery place.

O holy Ghoſte, into our wittes, ſend downe thyne heauenly light.

Kyndle our hertes with feruent loue, to ſerue God day and night.

Strength and ſtablyſhe all our weakenes, ſo feble, and ſo fraile:

That neither fleſhe, the world, nor Deuill, agaynſt vs do preuayle.

Put backe our enemye farre from vs, and graunte vs to obtaine:

Peace in our hertes with God and man, wythout grudge or diſdaine.

And graunt, O Lord, that thou beyng, our leader and our guide:

We may eſchewe the ſnares of ſynne, and from the neuer ſlyde:

To vs ſuch plenty of thy grace, good Lord graũte we the pray:

That thou mayeſt be our comfort, at the laſt dredfull daye.

Of all ſtryfe and diſſention, O Lorde diſſolue the bandes:

And make the knottes of peace and loue, throughout all chriſten landes.

Graunt vs O Lorde, through the to know, the father moſte of myght:

That of his deare beloued ſonne, we may attayne the light.

And that wyth perfecte faythe alſo, we maye acknowledge

knowledge the.

The ſpirite of them bothe, alway one God in perſons thre.

Laude and prayſe be to the father, & to the ſonne equall.

And to the holy ſpirite alſo, one God coeternall.

And praye we that the onely Sonne, voucheſaufe his ſpirite to ſende.

To all that do profeſſe his name, vnto the worldes ende. Amen.

¶ And then the Archedeacon ſhall preſent vnto the Byſhop, all them that ſhall receyue the order of Prieſthode that daye, the Archedeacon ſayinge.

REuerende father in GOD, I preſent vnto you theſe perſons preſente, to be admitted to the order of Prieſthode.

Cum interrogatione & reſponſione, ut in Ordine Diaconatus.

¶ And then the Biſhop ſhall ſaye to the people.

GOod people, theſe be they whom we purpoſe God wyllyng, to receyue thys daye vnto the holy office of Prieſthode. For after due examination, we find not the contrary, but that they be lawfully called to their function and miniſterye, and that they be perſons mete for the ſame: but yet if there be any of you which knoweth any impediment, or notable crime in any of thē, for the whych he ought not to be receiued into this holi miniſtery, now in the name of God declare the ſame.

And if any greate cryme or impediment be obiected. &c.

Vt ſupra in ordine Diaconatus uſquè ad finem Litanie cum hac Collecta.

ALmighty GOD geuer of al good thynges, whyche by thy holy ſpirite haſt appoynted diuers orders of Miniſters in thy churche, mercifully behold theſe thy ſeruaūtes, now called to ỳ office of prieſthode, & replenish them ſo wyth the truth of thy doctryne, and innocencye of lyfe, that

that both by worde and good example, they may faithfully serue the in this office, to the glory of thy name, and profite of the congregacion, through the merites of our sauiour Jesu Christe, who liueth and reigneth with the and the holy Ghoste, worlde without ende, Amen.

¶ Then the Bishoppe shal minister vnto enery of them, the Othe concernyng the Kynges Supremacie, as it is set out in the order of Deacons. And that doen, he shal saye vnto them, whiche are appointed to receiue the said office, as hereafter foloweth.

YOu haue heard brethrē, aswel in your priuate examinacion, as in the exhortacion, & in the holy lessons taken out of the Gospel, and of the writynges of the Apostles, of what dignitie, & of howe great importaunce this Office is, whereunto ye be called. And now we exhorte you, in the name of our Lorde Jesus Christe, to haue in remembraunce, into how high a dignitie, and to how chargeable an office ye be called, that is to say, to be the messengers, the watchemen, the Pastours, and the Stewardes of the Lorde, to teache, to premonishe, to fede, & prouide for the Lordes familie: to seke for Christes shepe that be dispersed abrode, and for his children whiche be in the middest of this naughtie worlde, to be saued throughe Christe for euer. Haue alwaies therfore printed in your remembraūce, how great a treasure is committed to your charge, for they be the shepe of Christe, whiche he bought with his death, and for whome he shed his bloud. The Churche and congregacion whō you must serue, is his spouse & his body. And if it shal chaunce the same churche, or any membre therof to take any hurte, or hinderaunce, by reason of your negligence, ye knowe the greatnesse of the faulte, and also of the horrible punishement whiche wil ensue. Wherefore, consider with your selues the ende of your ministery, towardes the children of God, toward the spouse and body of Christe, and see that ye neuer cease your labour, your care & diligence, vntil you haue doen al that lieth in you,

you, according to your bounden duty, to bryng all ſuche as are, or ſhalbe committed to your charge, vnto that agrement in faith and knowledge of god, and to that ripenes, and perfectnes of age in Chriſte, that there be no place left among them, either for erroure in religion, or for vicioulnes in lyfe.

Then, for aſmuche as your office is bothe of ſo greate excellencie, and of ſo greate difficultie, ye ſee with howe greate care and ſtudy ye ought to apply your ſelues, alwel that you may ſhew your ſelues kind to that Lorde, who hath placed you in ſo high a dignitie, as alſo to be ware, that neither you your ſelues offend, neither be occaſion that other offende. Howbeit, ye can not haue a minde and a wil therto of your ſelues, for that power & abilitie is geuen of God alone. Therfore ye ſe howe ye ought and haue nede, earneſtly to praye for his holy ſpirite. And ſeing that you cã not by any other meanes cõpaſſe the doing of ſo weighty a worke, perteining to the ſaluation of man, but with doctrine & exhortation takẽ ont of holy ſcripture, and with a life agreable vnto the ſame: ye perceiue how ſtudious ye ought to be in reding & in learning the holy ſcriptures, & in framing the maners both of your ſelues, & of thẽ that ſpecially perteine vnto you, according to ỹ rule of the ſame ſcripturs. And for this ſelf ſame cauſe, ye ſe how you ought to forſake & ſet aſide (aſmuch as you mai) al worldly cares & ſtudies

We haue a good hope, that you haue well weighed & põdred theſe thinges with your ſelues, long before this tyme, and that you haue clearly determined by Goddes grace to giue your ſelues wholy to this vocatiõ, wherunto it hath pleaſed God to cal you, ſo that (aſmuche as lieth in yon) you applye your ſelues wholye to this one thinge, and drawe all your cares and ſtudies this way, and to this ende. And that you wil continually pray for the heauenly aſſiſtence of the holy Ghoſte, from GOD the father, by the mediation of our only mediatour, and ſauiour Jeſus Chriſt, that by dayly readinge and weyghing of the ſcriptures, ye maye ware riper & ſtrõger in

your

your ministery. And that you mayso endeuour your selues from time to time to sanctifye the lyues of you, and yours, and to fashion theym after the rule & doctrine of Christ. And that ye may be wholsome and Godly examples and paternes, for the rest of the cõgregation to folowe. And that this present cõgregation of Christ here assembled, may also vnderstande your mindes and willes in these thinges, & that this your promise shall more moue you to do your duties: ye shall aunswere playnlye to these thinges, whyche we in the name of the congregation shall demaunde of you, touching the same.

Do you thynke in your hert, that you be truly called accordinge to the will of our Lord Jesus Christ, and the order of this churche of Englande, to the ministerye of Priesthode:

The Aunswere.

I thinke it.

The Bishop.

Se you perswaded that the holy Scriptures conteyne sufficiently al doctrine required of necessitie for eternal saluation, throughe fayth in Jesu Christe: And are you determined with the said scriptures, to instructe the people committed to your charge, & to teach nothing (as required of necessity to eternal saluation) but that you shalbe perswaded, may be concluded and proued by the scripture:

The Aunswere

I am so perswaded, and haue so determined by Goddes grace.

The Bishop.

Will you then giue your faythfull diligence alwayes so to minister the doctryne and Sacramentes, & the discipline of Christ, as the Lorde hathe commaunded, and as this realme hathe receiued the same, according to the commaundementes of God, so that you may teach the people committed to your cure and charge, wyth al diligence to kepe and obserue the same:

The Aunswere.

I will

I wil ſo do, by the helpe of the Lorde.

The Biſchoppe.

WIll you be ready with al faithfull diligence, to baniſhe, and driue away al erronious, and ſtraunge doctrines, contrary to Goddes worde, and to vſe both publique and priuate monitiõs and exhortacions, alwei to the ſicke, as to the whole within your cures, as nede ſhal require, and occaſion be geuen?

Aunſwere.

I wil, the Lorde beyng my helper.

The Biſchoppe.

WIll you be diligent in prayers, and in readyng of the holy Scriptures, and in ſuche ſtudies as helpe to the knowlege of the ſame, laiyng aſide the ſtudy of the worlde and the fleſhe?

Aunſwere.

I wil endeuor my ſelf ſo to do, the lord beyng my helper.

The Biſchoppe.

WIll you be diligent to frame & faſhion your awne ſelues, and your families, accordyng to the doctrine of Chriſte, and to make both your ſelues, and them (aſmuche as in you lieth) wholſome examples and ſpectacles to the flocke of Chriſte?

Aunſwere.

I wil ſo apply my ſelfe, the Lorde beyng my helper.

The Biſchoppe.

WIl you maintaine and ſet forwardes (aſmuche as lieth in you) quietneſſe, peace, and loue emonges al Chriſtian people, and eſpecially amonges them that are, or ſhalbe committed to your charge.

Aunſwere.

I wil ſo do, the Lorde beyng my helper.

The Biſchoppe.

WIll you reuerently obey your ordinarie, and other chief miniſters, vnto whome the gouernement & charge is committed ouer you, folowyng with a glad mynde and wil, their Godly admonicion, and ſubmittyng your ſelues to their Godly iudgementes?

Aunſwere.

I wil ſo do, the Lorde beyng my helper.

Then shal the Bishoppe saie.

ALmighty God who hath geuen you this will to do all these thynges, graunt also vnto you strengthe and power to perfourme the same, that he may accomplishe his worke, whiche he hath begon in you, vntill the tyme he shall come at the latter day, to iudge the quicke and the deade.

After this, the congregacion shalbe desired, secretly in their praiers to make humble supplications to God for the forsaid thynges for the whiche praiers there shalbe a certaine space kept in silence.

That doen, the Bishop shal praie in this wise.

Let vs praie.

ALmighty God and heauenly father, whiche of thy infinite loue and goodnesse towardes vs, hast geuen to vs thy onely and moste dere beloued sonne Jesus Christ, to be our redemer and author of euerlastyng life: who after he had made perfecte our redempcion by his death, and was ascended into heauen, sent abrode into the worlde his Apostles, Prophetes, Euangelistes, Doctours, and Pastours, by whose labour & ministrie, he gathered together a greate flocke, in al the partes of the worlde, to set furth the eternal praise of thy holy name. For these so great benefites of thy eternal goodnes, and for that thou hast vouchesaufe, to cal these thy seruaũtes here present, to the same office and ministrie, of the saluacion of mankynde, wee render vnto the moste hartie thankes, we worshippe and praise the, & we humbly beseche the by the same thy sonne to graunt vnto all vs, whiche either here, or elles where, cal vpon thy name, that we may shewe our selues thãkeful to the, for these and all other thy benefites, and that we may daily encrease and go forwardes in the knowledge and faith of the, and thy sonne, by the holy spirite, so that alwell by these thy ministers, as by theim to whõ they shalbe appouncted ministers, thy holy name may be alwaies glorified, and thy blessed kyngdome enlarged, throughe the same thy sonne our Lorde Jesus Christe, whiche liueth and reigneth with the, in the vnitie of the same holy spirite, worlde without ende, Amen.

when

¶When this praier is doen, the Biſhop with the Prieſtes preſent, ſhal laie their handes ſeuerally vpon the heade of euery one that receiueth orders. The receiuers humbly kneling vpon their knees, and the Biſhop, ſaiyng.

REceiue the holy Ghoſte, whoſe ſynnes thou doeſt forgeue, thei are forgeuē: and whoſe ſynnes thou doeſt retaine, thei are retained: & be thou a faithful deſpenſour of the worde of God, and of his holy Sacramentes. In the name of the father, and of the ſonne, and of the holy Ghoſte, Amen.

¶The Biſhop ſhal deliuer to euery one of them, the Bible in his hande, ſaiyng.

TAke thou auctoritie to preache the worde of God, and to miniſter the holy Sacramentes in the congregacion, where thou ſhalt be ſo appointed.

¶When this is doen, the congregacion ſhal ſyng the Crede, and alſo they ſhall go to the Communion, whiche al they that receiue orders ſhall take together, and remaine in the ſame place where the handes were laied vpon them, vntill ſuche tyme as they haue receiued the Communion.

¶The Communion beyng doen after the laſt Collect, and immediatly before the benediction, ſhalbe ſaied this Collecte.

MOſt merciful father, we beſeche the ſo to ſende vpon theſe thy ſeruauntes, thy heauenly bleſſyng, that they may be cladde aboute withall Juſtice, and that thy woorde ſpoken by their mouthes may haue ſuche ſucceſſe, that it may neuer be ſpoken in vaine. Graunt alſo that we may haue grace to heare and receiue the ſame as thy moſt holy worde & the meane of our ſaluacion, that in al our wordes and dedes we may ſeke thy glory, and the increaſe of thy kyngdom, through Jeſus Chriſte our Lorde, Amen.

¶And if the orders of Deacon and Prieſthod, be geuen bothe vpon one daie, then ſhall all thynges at the holy Communion be vſed as they are appointed at the Ordering of Prieſtes. Sauyng that for the Epiſtle, the whole third chapiter of the firſt to Timothe ſhalbe red, as it is ſet out before in the Order of Prieſtes. And immediatly after the Epiſtle, the Deacons ſhalbe ordered. And it ſhal ſuffiſe the Letany to be ſaied onys.

¶ The fourme of conſe-

cratyng of an Archebiſchoppe, or Biſchopppe.

¶ The Epiſtle at the Communion.

i. Tim. iij. THis is a true ſaiyng, if a man deſire the office of a Biſchoppe, he deſireth an honeſt worke. A Biſchop therfore muſt be blameleſſe, the houſbande of one wife, diligent, ſober, diſcrete, a keper of hoſpitalitie, apte to teache, not geuen to ouer muche wyne, no fighter, not gredy of filthy lucre, but gentle, abhorryng fightyng, abhorryng coueteouſnes, one that ruleth wel his awne houſe, one that hath children in ſubiection with all reuerence. For if a man cannot rule his awne houſe, howe ſhal he care for the congregacion of GOD: He may not be a young ſcholer, leſt he ſwelle, and fal into the iudgement of the euill ſpeaker. He muſte alſo haue a good reporte of them whiche are without, leſt he fal into rebuke, and ſnare of the euil ſpeaker.

¶ The Goſpell.

Ihon. xxi. IEſus ſaid to Simon Peter: Simõ Johanna, loueſt thou me more then theſe? He ſaid vnto hym: yea, Lorde thou knoweſt that I loue the. He ſaid vnto hym: Fede my lãbes, he ſaid to hym again the ſeconde time: Simon Johanna, loueſt thou me? He ſaid vnto hym: Yea, Lord thou knoweſt that I loue the. He ſaid vnto him: fede my ſhepe. He ſaid vnto him the third time Simon Johãna loueſt thou me? Peter was ſory, becauſe he ſaid vnto hym the thirde tyme, loueſt thou me, and he ſaid vnto him: lorde, thou knoweſt al thinges, thou knoweſt that I loue the. Jeſus ſaid vnto hym: fede my ſhepe.

Or els out of the. x. Chap. of Jhon, as before in thorder of Prieſtes. After the Goſpel & Credo ended, firſt the elected Biſchop ſhalbe preſented by two Biſchoppes, vnto the Archebiſchoppe of that Prouince, or to ſome other Biſchoppe appointed by his Commiſſion: the Biſchoppes that preſent hym, ſaiyng:

Moſt

MOst reuerende father in God, we present vnto you this Godly and well learned man, to be consecrated Bishoppe.

¶Then shal the Archebishop demaunde the kynges Mandate, for the consecration, & cause it to be red. And the othe touchyng the knowlegyng of the kynges Supremacie, shalbe ministred to the persone elected, as it is set out in thorder of Deacons. And then shalbe ministred also, thothe of due obedience vnto tharchebishop, as foloweth.

¶The othe of due obedience to the Archebishoppe.

IN the name of God, Amen. I. N. chosen Bishop of the Churche and Sie of. N. doe profesſe & promes al due reuerence and obedience to the Archebishop and to the Metrepoliticall Churche of. N. and to their succesſours, ſo helpe me God, through Jesus Christe.

¶This othe shall not be made, at the consecration of an Archebishop.

¶Then the Archebishop shal moue the congregacion present to praie: saiyng thus to them.

BRethren it is written in the Gospel of Sainct Luke that our sauior Christe continued the whole night in praier, or euer that he did chose and sende furthe his. xii. Apostles. It is written also in the Actes of the Apostles, that the Disciples whiche were at Antioche, did fast and praie, or euer thei laied handes vpon, or sent furth Paule, and Barnabas. Let vs therfore folowyng the example of our sauiour Christ, and his Apostles first fal to praier, or that we admit and sende furth this persone, presented vnto vs to the worke wherunto we trust the holy Ghoste hath called hym.

¶And then shalbe saied the Letany, as afore in the Order of Deacons. And after this place, that it may pleaſe the to illuminate al Bishoppes, &c. he shal saie.

That it may pleaſe the to bleſſe this our brother elected, and to sende thy grace vpon hym, that he may duely execute thoffice whereunto he is called, to thedifiyng of thy Churche, and to the honor, praiſe and glory of thy name.

Aunswere.

We beseche the to heare vs good Lorde.

Concludyng the Letany in the ende, with this praier.

ALmightie God, geuer of all good thynges, whiche by thy holy spirite hast appointed diuerse orders of ministers in thy church, mercifully behold this thy seruaunt, now called to the worke & ministery of a Bishop, and replenish hym so with the truth of thy doctrine and innocentie of life, that bothe by woorde and dede, he may faithfully serue the in this office, to the glory of thy name, and profite of thy congregacion: through the merites of our sauior Jesu Christ, who liueth and reigneth with the & the holy Ghoste, worlde without ende, Amen.

¶ Then the Archebishop sittyng in a chaire, shall saie this to hym that is to be consecrated.

BRother, forasmuche, as holy Scripture, and the old Canons commaundeth, that we should not be hasty in layyng on handes, and admittyng of any person to the gouernement of the congregaciõ of Christ, which he hath purchased with no lesse price, then the effusion of his awne bloud, afore that I admit you to this administracion whereunto ye are called, I will examine you in certaine articles, to the ende the congregacion present, may haue a trial, and beare witnesse howe ye be mynded to behaue your selfe in the Churche of God.

Are you perswaded that you be truely called to this ministracion, accordyng to the will of our Lorde Jesus Christe, and the order of this Realme?

Aunswere.

I am so perswaded.

The Archebishoppe.

ARe you perswaded that the holy scriptures, conteine sufficiently al doctrine required of necessite for eternal saluacion, through the Faithe in Jesu Christe? And are you determined with the same holy scriptures, to instructe the people committed to your charge, and to teache, or mainteine nothyng as required of necessitie to eternall saluacion, but that you shalbe perswaded maie be concluded, and proued by the same?

Aunswere.

I am so perswaded and determined by Goddes grace.

The Archebishoppe.

wil

WIl you then faithfully exercise your selfe in the said holy Scriptures, & cal vpon God by praier, for the true vnderstandyng of the same, so as ye may be able by them to teache, and exhorte with wholsome doctrine, and to withstande and conuince the gainsaiers:

Aunswere.

I wil so do, by the helpe of God.

The Archebishoppe.

BE you redy with all faithfull diligence, to banische & driue away al erronious and straunge doctrine, cõtrary to Goddes worde, and bothe priuatly and openly to cal vpon, and encourage other to the same:

Aunswere.

I am redy, the Lorde beyng my helper.

The Archebishoppe.

WIl you deny all vngodlinesse, and worldly lustes, and lyue soberly, righteously, and Godly in this world, that you may shewe your selfe in al thynges an exãple of good workes vnto other, that thaduersarie may be ashamed, hauyng nothyng to lay against you:

Aunswere.

I wil so do, the Lorde beyng my helper.

The Archebishoppe.

WIl you mainteine & set forward (almuche as shall lie in you) quietnes, peace, and loue, emõg al men: And suche as be vnquiete, disobedient, and criminous within your diocesse, correct and punish, accordyng to suche aucthoritie as ye haue by Goddes word, & as to you shalbe cõmitted by the ordinaunce of this Realme:

Aunswere.

I wil so do, by the helpe of God.

The Archebishoppe.

WIl you shewe your selfe gentle, and be mercifull for Christes sake, to poore, and nedy people, and to all straungers destitute of helpe:

Aunswere.

I wil shewe so my selfe, by Goddes helpe.

The Archebishoppe.

ALmightie God our heauenly father, who hath geuen you a good will to do all these thynges, graunt

also vnto you, strength and power to perfoꝛme the same that he accomplishyng in you, the good woꝛke which he hath begon, ye may be found perfect, & irrepꝛehensible at the latter day thꝛough Jesu Chꝛist our Loꝛde, Amen.

Then shalbe song, oꝛ saied: Come holy Ghoste, &c. as it is set out in the Oꝛder of Pꝛiestes.

That ended the Archebishoppe shal saie.

Loꝛde heare our pꝛayer.

Aunswere.

And let our crie come vnto the.

¶ Let vs pꝛaie.

ALmightie God, and moste mercifull father, whiche of thy infinite goodnesse, hast geuen to vs thy onely and most dere beloued sonne Jesus Chꝛist, to be our redeiner and auctheꝛ of euerlastyng lyfe, who after that he had made perfecte our redemption by his death, & was ascẽded into heauen, powꝛed doune his giftes aboundauntly vpon men, makyng some Apostles, some Pꝛophetes, some Euangelistes, some Pastours and Doctours, to the edifiyng & makyng perfect of his congregacion: graunt we beseche the, to this thy seruaunt, suche grace that he may euermoꝛe be ready, to spꝛede abꝛode thy Gospel, and glad tidinges of recõcilement to God, and to vse the auctholitie geuen vnto hym, not to destroie, but to saue, not to hurte, but to helpe, so that he as a wise and a faithfull seruaunt, geuyng to thy family meat in due season, may at the last daie be receiued into ioye, thꝛough Jesu Chꝛist our Loꝛde, who with the, and the holy Ghost liueth and reigneth one God, woꝛlde without ende, Amen.

¶ Then the Archebishop and Bishoppes pꝛesent shal laie their handes vpon the heade of the elected Bishoppe, the Archebishoppe, saiyng.

TAke the holy Ghost, and remember that thou stirre vp the grace of God, whiche is in the, by impolicion of handes: foꝛ God hath not geuen vs the spirite of feare, but of power, and loue, and of soberneste.

Then

Then the Archebishoppe shal deliuer hym the Bible, saiyng:

GEue hede vnto readyng, exhortacion, and doctrine. Thynke vpon these thynges, conteined in this booke, be diligent in them, that the encreasyng commyng thereby, may be manifest vnto al men. Take hede vnto thy selfe, & vnto teachyng, and be diligent in doyng them, for by doyng this, thou shalt saue thy selfe, and them that heare the: Be to the flocke of Christe a shepherd, not a woulfe, fede them, deuoure them not, holde vp the weake, heale the sicke, bind together the broken, bryng againe the outcastes, seke the lost. Be so merciful, that you be not to remisse, so minister Discipline, that you forget not mercy, that when the chief shepeherde shal come, ye may receiue the immercessible croune of glory, through Jesus Christe our Lorde, Amen.

Then the Archebishop shal procede to the Communion, with whome the newe consecrated Bishop with other, shal also coumunicate. And after the last Collecte, immediatly before the benediction, shalbe said this praier.

MOst merciful father, we beseche the to sende doune vpon this thy seruaunt, thy heauēly blessyng, and so endue hym with thy holy spirite, that he preachyng thy worde, may not onely be earnest to reproue, beseche, & rebuke with al patience and doctrine, but also may be to suche as beleue, an wholsome example in worde, in conuersacion, in loue, in faith, in chastitie, and puritie, that faithfully fulfillyng his course, at the latter day he may receiue the croune of righteousnesse laied vp by the Lord, the righteous iudge, who liueth and reigneth one God with the father and the holy Ghoste, worlde without ende, Amen.



RICHARDVS GRAF-

tonus, Typographus Regius excudebat.

Menſe Auguſti.

Anno Domini. 1552.

Cum Priuilegio ad Imprimendum ſolum.

BIBLIOTECA NACIONAL MADRID

¶ This booke is truely and diligently imprynted.

¶ The prices thereof.

THe Imprynter to sel this Booke in queres for two shillynges and sixe pence, and not aboue, bounde in Parchement, or Forell, for thre shillinges and foure pence, and not aboue: And bounde in Lether, in Paper bordes, or Claspes, for foure shillynges, and not aboue. And at the next impression, the Imprynter leauyng out The fourme of makyng and consecratyng of Archebishoppes, Bishoppes, Prieستes, and Deacons, shal sel the saied Booke in queres, for two shillynges, and not aboue. And bound in Forel, for two shillynges, and eight pence, and not aboue. And bounde in Lether, in Paste bordes, or Claspes, for thre shillynges and foure pence, and not aboue.

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